7.

BEAUFRONS;

OR, A

NEW DISCOVERY

OF

TREASON,

UNDER THE

FAIR-FACE and MASK

OF

RELIGION,

AND OF

LIBERTY of CONSCIENCE.

In an ANSWER to the

Protestant Reconciler.

In which is PROVED,

That the *Protestant-Reconciler* Encouraged the *New*-Discovered *Plot*, by his giving out unto the People, That the *King* and *Governours* were and are the *Betrayers* of their *Liberties*; And therefore *Deserve Death.*

By *One* of His MAJESTY'S *Chaplains.*

LONDON, Printed for *Charles Morden*, Bookseller in *Cambridge*, and are to be sold by *Joseph Hindmarsh*, at the *Bull* over against the Royal Exchange in *Cornhill.* MDCLXXXV.

REVERENDO

Admodum in Christo Patri, Doctissimóq;

Antistiti, ac DOMINO D.

SETHO

EPISCOPO SARISBURIENSI,

Nec-non

NOBILISSIMI ORDINIS

à Periscelide Dicti

Cancellario,

Tractatum Hunc

In Summæ Observantiæ Symbolum

Humillimè Dicat Dedicátque,

Ecclesiæ verè Anglicanæ

Filius Observantissimus.

TO THE READER.

COURTEOUS SIR,

IT is humbly conceived, that this TREATISE, ſmall in its Bulk, but great in its Weight, will be Acceptable unto all who Love their *King* and *Church*;

Becauſe, it ſo *Seaſonably* Diſcovers the Plots and Deſigns of the Enemies to Both.

And

And although the *Authour* was fully Satisfied,

That the *Diſſenters* Principles were *Treaſonable*, and inconſiſtent with the Safety of our *Engliſh Monarchy*, and of our *Churches* Welfare;

Yet, he little thought, They would ſo ſoon have given the World a Proof thereof, as they have done in their *NEW PLOT* againſt the *King*'s *Moſt Sacred Perſon*, and againſt His *Royal Highneſs* the *Duke* of *York*, which, by Divine Providence, is ſo *happily diſcovered*, and, we hope, Totally *Prevented*.

Stephen

Stephen Colledge's, and their Treason detected, fully Answers the *Reconciler*, and proves sufficiently,

That no *Condescention* can safely be Granted unto the *Dissenting Brethren*, untill they have openly *Renounced* their *Traiterous Principles*, and have given some Better Signs of their *Loyalty*.

For, as this TREATISE Foretold, so now, their *New Treason* Discovered, has proved it to be a Truth, that they are, and will be, as Dangerous, if not more, than the *Papists*.

And, this *Plot*, together with the

Popish

Popish Plot, does clearly evidence, farther, this Truth also,

That our *King* and *Governours* have no true *Friends* to trust unto, but onely the True *Episcopal-Church-Men* of *England.*

For the Principles of all other Parties lead them into *Faction* and *Rebellion:* from which

Good Lord Deliver Us.

July 2d,
1683.

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CHAP. I.

The true Notion of a PROTESTANT.

NEver was the Chriſtian World more abus'd with any *Word*, under the Pretence of Religion, than with this of *Proteſtant*: And eſpecially in this Our Factious and Diſloyal *Age* and *Country*; In which, this Word has been, and ſtill is, made odious, and a very Covert for all Religious-Male-Contents in Church and State. For, All Parties and Sects, that would not be deemed *Papiſts*, have Chriſtened and Styled themſelves *Proteſtants*, Although they have been, and ſtill are, the moſt erroneous, vitious and diſſolute Perſons in the World, both as to *Principles* and *Practices*.

And for as much as a Late Authour Entitles himſelf and his Book,

THE

PROTESTANT RECONCILER.

But has not told his *Reader*, Who are the Perſons he underſtands by *Proteſtants*; We therefore entreat the ſaid *Reconciler*, to inform the World, What he means by, *A Proteſtant*:

For, if by *Proteſtants* the *Reconciler* underſtands, All thoſe men who diſown, and Proteſt againſt, the *Name* of *Papiſt*; Then, in truth, the *Turks* and *Jews* may, as deſervedly, be called *Proteſtants:* But if he ſays, that by *Proteſtants*, he means, All *Chriſtians* who Renounce *Popery*,

Then he would doe well,

1. To define what is *Popery*.

2. To let us know, who are the Perſons that renounce *Popery* ſo defined.

For by *Popery*, the Church of *Rome* means, the *Pope's Supremacy*, and whoever denies that, is no *Papiſt* at *Rome*, Let his other Opinions be never ſo *Canonical.*

And by *Proteſtantiſm*, the Church of *England* underſtands, the Pious Doctrine of the *King's Supremacy* in Oppoſition unto that of the *Pope's*; And whoever denyes the *King's Supremacy*, is no *Proteſtant* in *England*, Let his other Tenets be never ſo Orthodox.

Wherefore, Once again, We requeſt the *Reconciler*, not to amuſe the World with any *Bug-Bear* Words—But in plain Engliſh to Unridle,

Who, and What, are the Perſons, he diſcriminates, from all others, by the Specious Title of *Proteſtants*:

For, if the *Reconciler* be a genuine Son of the Church of *England*, as now eſtabliſhed (*which we very much doubt*) He cannot but know, That our Church and State, own and acknowledge, None to be *Proteſtants* in *England*, but onely ſuch, who in their

their Conſciences and Principles, allow of, and Proteſt for,

The King's Supremacy:

And, by the King's Supremacy we mean, "A "Power in the King, given to him by Almighty God, "to Reſtore Religion when decayed, to Reform the "Church when corrupted, and to Protect the ſame "when Reformed. Full. *Ch. Hiſt. l. 9. p.* 53.

This is the *Supremacy* which the *German Princes* (being the firſt *Reformers*) Aſſumed to themſelves, exerciſing their own Authority, in Ordering and Setling Church-Matters within their own Dominions. And becauſe they all *Proteſted* againſt the *Pope's Supremacy*, and Defended that of their own, Therefore were they called *Proteſtants*.

In like manner, *King Henry the Eighth* was the firſt *Proteſtant* Prince in *England*, for no other Reaſon, But becauſe he was the firſt *King* of *England* (ſince the Reformation) who ſtrenuouſly vindicated his Own *Regal Supremacy*, And Proteſted againſt the *Pope's* Uſurpation and Tyranny over Kings and their Subjects.

For which the *Pope* of *Rome* Excommunicated *King Henry the Eighth*, and Branded him with the Name of *Heretick* and *Proteſtant*.

And notwithſtanding *King Henry*'s being a perfect and Rigid *Papiſt*, in all points of Doctrine, according to the *Church* of *Rome*; yet, becauſe he Aſſumed his Own *Supremacy*, and Abjured that of the *Pope's*, he is Therefore ſtyled (and that very truely)

A Proteſtant:

And our Statute-Laws call all them who deny the *King's Supremacy*, *Recuſants*, whether they be *Presbyterians*,

terians, Independents, Anabaptiſts, or *Quakers*, The Law Names all *Recuſants*; and indeed ſuch They are, and Not *Proteſtants.*

For, as in the *Church* of *Rome*, no man is counted a *Papiſt*, but onely he who declares for the *Pope's Supremacy*; So in the *Church* of *England*, no man is, nor ought to be reckoned, a *Proteſtant*, but onely he, who, in Thought, Word and Deed, is for the *King's Supremacy*, as above ſtated:

Theſe things being Premiſed,

We are of Opinion, That the *Reconciler* has Miſtaken his own Title: for in equity and honeſty, he ſhould have Entitled

Himſelf and his Book,

The Recuſant (and not the *Proteſtant*) *Reconciler.*

For we know no *Proteſtants* in *England* that need any *Reconciliation*, unleſs it be the *Beaufronts*, alias, *Fair-faced Proteſtants*, *Who* have *God* and the *King* in their Mouths, but the *Devil* in their Hearts; *Who* Speak their Prince *fair* to *his face*, but will Wound his Reputation, and cut his Throat behind his Back.

Who will take and ſwallow all Oaths, particularly, thoſe of *Supremacy* and *Allegiance*; And yet, will enter into a *Scotch-Covenant*, or into a *Shaftsburian-ASSOCIATION*, and Plot Treaſon and Rebellion againſt their *King* and his *Government.*

Who will cry-up the *Church* of *England*, and yet cry-down the *Biſhops.*

Who will on a *Sunday-Morning* go to *Divine-Service* in the Pariſh-Church, and receive the Sacrament *Kneeling*, and yet in the Afternoon, *Contrary* to *their*

Oath

Oath of *Allegiance*, will go to a *Seditious Conventicle*: Theſe are the Tares among the Wheat, the very Peſts of the Nation:

And indeed, They want a *Reconciliation*, that is,

Of their ungodly *Principles* and *Practices* to *Piety*.

Of their *Knavery* to *Honeſty*.

Of their *Perjury* and *Hypocriſie* to *Truth*.

Of their *Faction* to *Loyalty*.

Except theſe diſſembling *Beaufronts*, we know no *Proteſtants* that need any *Reconciliation*: for in *England* there are no *Proteſtants* (except the *Beaufronts*) but onely the true-hearted and Loyal *Epiſcopal* men, who, in Heart and Conſcience, *Own*, and *Proteſt* for (according to our *Churches Articles*, 34, 36, 37.)

(1.) *The King's Supremacy*.

(2.) *The Churches Authority* in *Ordering Rites* and *Ceremonies*.

(3.) *The Epiſcopal Government*, as now eſtabliſhed, Aſſerting the Diſtinct Orders, of *Biſhops*, *Prieſts* and *Deacons*.

(4.) *Who give due Obedience to the Churches Orders and Conſtitutions*.

Theſe are the onely *Proteſtants* in *England:* As for all others, the Laws of the *Realm* Notifie them by the Name of *Recuſants:*

So then, it is a moſt Certain Truth (*though a Paradox* to the *Vulgar*) *That although there be Myriads* of *Men* in *England*, who *paſs* for *Proteſtants*, and *call themſelves Proteſtants, yet in truth and reality, they are Recuſants*; They all, *Combining* and *Siding* with the *Papiſts* againſt the *King's Supremacy*, do, by ſo doing, declare themſelves to be

No Proteſtants:

And, the onely way to Reconcile theſe *Recuſants* unto our *Church*, is, in the firſt place, to perſuade them to become *Proteſtants, that is to ſay*, to perſuade them to *Own*, and *Proteſt* for, the *King's Supremacy* in *Eccleſiaſtick Matters*, and to become Obedient to his Laws, *Civil* and *Eccleſiaſtick*, for till this be done, as was ſaid before,

They are *No Proteſtants:*

And, of this Nature and Character are all the *Diſſenters* in *England*, to wit, *Recuſants*, and not *Proteſtants.*

For, they all deny the *King's Supremacy*; which is the Eſſence and Foundation of *Proteſtantiſm* in Oppoſition to *Popery.*

And whoever pleads for them to be *Reconciled* to the *Church* of *England*, without an open *Recantation* of their *Popiſh Principles* (as does the *Reconciler*) is guilty of a *Præmunire*, and ſmells more of a *Papiſt*, than of a *Proteſtant.*

This then being the proper Notion of a *Proteſtant*, We once more petition the *Reconciler*, That he would be pleaſed to inform us, who are the *Proteſtants*,

ſtants, for whom he ſo earneſtly pleads, and unto whom he ſo paſſionately craves a *Condeſcenſion* may be granted by *the King*, and *the Governours*:

If he ſays, They be the *Diſſenting-Brethren* (as he has it in his Title Page) then he groſly miſtakes himſelf;

For the *Diſſenters* are *No Proteſtants*, Becauſe, they all deny

The King's Supremacy.

Which is the onely Badge and Characteriſtical Note of a *Proteſtant*.

Now, that All the *Diſſenters* do ſo, is eaſily proved, by their own Avowed and Declared Principles and Practices:

The *Diſſenters* in *England*, although they be very numerous, yet, they may be reduced unto four *Ranks* and *Sects*, which will comprehend them all, at leaſt all thoſe which are of any Bulk and Note among us;

Such as the
- *Preſbyterians.*
- *Independents.*
- *Anabaptiſts.*
- *Quakers.*

All which *Sects* we ſhall in order prove, to be *No Proteſtants.*

CHAP. II.

CHAP. II.

The Presbyterians *No* Proteſtants.

THe *Presbyterians* are no *Proteſtants*, in as much as They Deny

The King's Supremacy:

And in Oppoſition thereunto, They Set up their own *Eccleſiaſtick Conſiſtory* above the *King* and his *Power:*

For by their *Conſiſtorian Power* They pretend they may, and actually they have cenſured and depoſed their own Natural *Prince*, raiſed War by *Oath* and *Covenant* againſt *Him*; when he would not yield himſelf *a ſlave* to their Demands and *Conſiſtorian Tyranny.*

This is too well known in *Scotland* and *England*; and needs no farther proof:

French *Diſci. Eccleſ.* c. 5. of the Conſiſtory.

And although they do declare with the *French Presbyterians*,

"That a *Magiſtrate* may be called and employed "in the charge of an *Elder* in the Conſiſtory, *yet, it* "*is* with ſuch a Reſtraint and Limitation, as that the "Execution of one of the Functions muſt not hinder "the other, and bring no prejudice to the Church; *that is*, to their Conſiſtorian Power, which is to overrule and controll the *Magiſtrate* in matters *Eccleſiaſtick.*

It

It is to be Noted,

That the first *Presbyterian Consistory*, erected in Opposition to *Monarchy* and *Episcopacy*, that ever we heard of, was first in *Geneva*, Setled by *Calvin* and *Beza*.

And the First *Presbyterian Consistory* Setled in *Scotland*, was by *John Knox*, who came from *Geneva*, and brought from thence the Platform of *Presbytery*.

And the First *Presbyterian Consistory*, that ever was in *England*, was held at *Wandsworth* in *Surrey*, *Anno Dom.* 1572. *Bishop* Bancroft *English Scotizing*, *l.* 3. *c.* 1. Full. *Hist. l.* 9. *p.* 103.

And most of the Chief Men of this *Presbyterian Consistory* (which was the *First-Born* of all *Presbytery* in *England*) came from *Geneva*, especially Mr. *Tho. Cartwright*, and *Walter Travers*, who both meeting with discontents in *Trinity College* in *Cambridge*, travelled to *Geneva*, and there were Catechised in the *Presbyterian* Doctrine and Discipline. And Mr. *Travers*, after he had left *Geneva*, went to *Antwerp*, and there having received *Ordination* of the *Presbyterians*, upon his return, he in *England* bitterly exclaimed against the *Episcopal Government* of our *Church*, as then established in Queen *Elizabeths* Reign. G.G. *Ch. Hist. p.* 237.

Thus *Geneva* and *Antwerp* gave the first Breath to *Presbytery* in *England* and *Scotland*.

And that all these *Presbyterian Consistories*, in their very first Foundation and Erection, were against *Monarchy* and *Regal Supremacy*, is evident, from *John Calvin* the *Primo-Pater* of them all, who has openly in Print, Declared his Judgment in *Two Remarkable Points* concerning *Kingly Government*:

1. That *Ariſtocracy* or *Democracy* is to be preferred before *Monarchy*.

2. That if *Kings* prove *Heretical*, *Ungodly*, or *Tyrannical*, Then, they may, and ought to be *Depoſed* by the *Tribunes* or *Primes* of the people.

As to the firſt Point, *Calvin* delivers himſelf in theſe words, *ſcil.*

Calvin. *Inſtit. l.* 4. *c.* 20. §. 8. *p.* 306.

" *Equidem ſi in ſe conſiderentur tres illæ quas po-*
" *nunt Philoſophi, Regiminis Formæ, minimè negaverim*
" *vel Ariſtocratiam, vel temperatum ex ipſa & Politia*
" *Statum aliis Omnibus longè excellere*, &c.

That, if all the Forms of Government, which Philoſophers and Ancient States-Men have propounded, were well weighed and conſidered, then in his judgment, That of *Ariſtocracy*, or a *Common wealth* Modelled out of it, would appear to be infinitely the beſt *Form:* And that becauſe, *Rariſſimè contingit Reges ità ſibi moderari*, &c. It rarely happens that Kings Govern either themſelves, or others, well.

Wherefore, ſays *Calvin*, *Ut libenter fateor nullum eſſe Gubernationis genus iſto beatius, ſic & Beatiſſimos cenſeo quibus hac conditione frui licet*, &c. As I freely confeſs there is no kind of Government more happy, than that of a Free *Common-Wealth*; So I judge them moſt happy who are permitted to enjoy the ſame: And, *Patriæ ſuæ Proditores*, &c. They are all *Traytours* to their *Country* who do not uſe their utmoſt endeavours to promote and maintain the ſame.

Theſe expreſſions are ſufficient to ſhew what a bad opinion *Calvin* had of either *Kings* or *Monarchy*.

As

As to his Second Poſition,

That *Kings* may, and ought to be depoſed, if they be wicked and ungodly, and do not Govern according to God's Word: Be pleaſed to reade his Comment on *Dan.* 6. 22,25. where he aſſures his Reader.

" That, earthly Princes (*abdicant ſe*) deveſt them- Calvin *in* Dan. 6. 22.
" ſelves of all right to Power, when they Rebell againſt
" God, and are unworthy to be accounted in the num-
" ber of Men (that is, as Dr. *Nalſon* deſcants upon his Nalſon's *Com-*
" words, in plain Engliſh, They do not *deſerve to* *mon Inter. p.*
" *live*) and men ought rather to ſpit in their faces, 226.
" than to obey them (*ubi ſic proterviunt*) when
" they become ſo malepertly proud or froward, as to
" endeavour to deſpoil God of his Right, &c.

And in his *Inſtitutes*, (a) Mr. *Calvin* confeſſes, That although it be not lawfull for *Private Men* to riſe up againſt their *King*, yet, *Si qui nunc ſint Populares Magiſtratus ad Moderandam Regum Libidinem conſtituti*, &c. Where there are *Magiſtrates* elected out of the People, or where there are *Three Orders* or *States*, ſuch as of *King*, *Lords* and *Commons*; There the *People* ought, by their Repreſentatives, to moderate their *King's Ill Government*, to puniſh his Vice and Tyranny, and to Over-Rule *Him*, as the *Ephori* did the *Lacedemonian Kings*, and as the *Peoples Tribunes* did the *Roman Conſuls*, whom they *Depoſed* and *turned out of Office, when they thought fit.*

(a) *Si qui nunc ſint populares Magiſtratus ad moderandam Regum libidinem conſtituti, (quales olim erant, qui* Lacedæmoniis *Regibus oppoſiti erant*, Ephori, *aut* Romanis *Conſulibus, Tribuni Plebis, aut Athenienſium Senatui, Demarchi*;)

Et qua etiam fortè poteſtate, ut nunc res habent, funguntur in Singulis Regnis Tres Ordines *quum* Primarios *Conventus peragunt*) *adeò illos ferocienti Regum Licentiæ pro Officio intercedere non veto, ut ſi Regibus impotenter graſſantibus, & humili Plebeculæ inſultantibus conniveant, eorum diſſimulationem neſariâ perfidiâ non carere affirmem: quia Populi Libertatem, cujus ſe Dei Ordinatione Tutores poſitos norunt, fraudulenter produnt.* Calvin. *Inſtitu. l.* 4. *c.* 20. §. 31. *p.* 311.

Heyl. *Hiſt. of Queen* Eliz.

Theſe Treaſonable Poſitions of *Calvin* made *Adrian Seravia* (a *Dutchman*) whom Learning and Piety preferred in *England*, hate to be called a *Calviniſt*.

As *Calvin*, ſo alſo in like manner did *John Knox* the other *Founder* of a *Presbyterian Conſiſtory* in *Scotland*, in Oppoſition to *Epiſcopacy* and Regal *Supremacy*, Declare himſelf thus,

Knox *Hiſt. of Refor. of* Scotland, *p.* 392.

To wit, "That *Subjects* may not onely lawfully "oppoſe themſelves againſt their *Kings*, when- "ſoever they doe any thing that expreſly oppugns "God's Commandment, but alſo that *they may exe- "cute judgment upon them* according to God's Law; "So that, if the *King* be a *Murtherer*, *Adulterer*, or "*Idolater*, he ſhall *Suffer* according to God's Law, "*not as a King*, but *as an Offender*.

And *Knox* is ſeconded in his Treaſon, by his Countryman *Buchanan*, whoſe *Maxime* was this,

Populo jus eſt imperium cui velit, deferat.

That the People may alter the Government, and beſtow the Crown upon whom they pleaſe.

And the Learned *Archbiſhop Spotſwood* (though a friend to *Knox*) when he heard *Biſhop Bancroft* Preach at *Hampton-Court-Conference* before *King James*, and heard his Learned Arguments againſt *Knox*, for the *King's Supremacy*, did declare, That he was wonderfully pleaſed and ſatisfied with the ſaid Arguments, though (as he reports in his *Hiſtory*, *l.* 7. *p.* 497.) The *Scotch Miniſters* then preſent at *Court*, were grieved at Heart, to hear their *Scotch-Presbytery*, and *Popery*, ſo often equalled in their Oppoſition to *Sovereign Princes*.

Heyl. *in vit.* Laud. *p.* 49.

And

And this cauſed our *Engliſh Cyprian Archbiſhop Laud* ſo often to ſay, and more particularly in his Sermon at *Oxon*, 1614.

That the *Presbyterians* were as bad as the *Papiſts*, Becauſe they deny'd

The King's Supremacy.

And he (*Good Man*) found them to be ſo, by woefull experience; for it was the Factious *Scotch* and *Engliſh Presbyterians*, and not the *Papiſts*, *that Cut off his Head.*

Which lead them the way, ſoon after, to Act a *Blacker Tragedy*, upon the Sacred Perſon of their Dread *Sovereign the King.*

Nor is it to be forgotten, What *Samuel Clarke* (a Noted *Presbyterian*) writes of *Knox.*

" How that in *Queen Maryes* days, Mr. *Knox* fled " into *Germany*, where at *Frankfort*, an *Engliſh Con-* " *gregation* was ſetled, who ſerved God after the *En-* " *gliſh Rubrick* publiſhed by *King Edward the Sixth*: " But Mr. *Knox* coming thither, diſturbed the afore- " ſaid *Congregation*; and made a *Schiſm* among " them—for *Knox* cryed down the *Engliſh Service-* " *Book*, And drew up a *Liturgy*, which was (ſays " *Clark*) the very ſame with that uſed at *Geneva*, " which *Calvin* had compoſed. Clark's *Martyrol. p.* 293.

" But Dr. *Cox*, a *Prelatical* Man, ſtood up ſtout- " ly in Defence of the *Engliſh Service Book*. And " he complained to the *Magiſtrates*, That Mr. *Knox* " his Doctrine and Diſcipline was inconſiſtent with " the ſafety of *Monarchical Government*, And that he " had Preached and Publiſhed Seditious Doctrine a- " gainſt the *Emperour*.

" All which being proved, Mr. *Knox* fled to *Baſil*,

"And there he ſet up the *Genevian-Anti-Monarchical* "*Diſcipline.*

Afterwards, upon the Death of *Queen Mary*, the ſaid Mr. *Knox* went into *Scotland*, And infected that *Nation* with his *Presbyterian* Doctrine;

Preaching, That *Kings* are to give an Account of their evil Government, not onely unto God, but alſo unto the People, who entruſted them with the Magiſtratical Power. And that *Ungodly Princes*, ſuch as are all *Popiſh Princes*, are no leſs enemies to *Chriſt*, than was *Nero*, &c. And there in *Scotland* the ſaid *Knox* ſet up his *Scotch-Kirk* and *Presbyterian Conſiſtory*, which aſſumed to its ſelf a Power over Kings, to that Degree, as that *King James* the *Sixth* of *Scotland*, and *Firſt* of *England* (who knew them too well to truſt them) ſaid, He would never admit of the *Presbyterian* Government in *England*, leſt every *Jack* and *Tom* in the *Conſiſtory* ſhould Cenſure *Him* and his *Council*, as they had done in *Scotland*.

G. G. *Ch. Hiſt. of Gr. Brit. p.* 268.

And, *as thus*, *Calvin* in *Geneva*, and *Knox* in *Scotland*, ſetled *Presbyterian Conſiſtories* in Oppoſition to *Monarchy*, *Epiſcopacy*, and all *Regal Supremacy*;

So did, *Whittingham*, *Cartwright* and *Travers*, who every one of them had been New-principled at *Geneva*, come over from beyond Sea, and endeavoured to ſettle the *Like* here in *England*.

To which purpoſe, *One* of them broached his *Anti-Monarchical* Principles at *Cambridge*, being there made a *Profeſſour*, and ſlily poyſoned That *Fountain* with the putrid waters of *Geneva's Lake*; *for which he was Depoſed.*

Another of them did the like in the *Temple* at *London*, being choſen *Lecturer* thereof; And there he infected

fected the other *ſort* of *Gown-Men*, even the *Lawyers*; *for* which *he was Silenced.*

They, *i.e.* the *Presbyterians*, thus having got (as they thought) both *Law* and *Divinity* on their ſide, proceeded ſo high, as to fix their *Conſiſtories* in ſeveral places of this our Land.

In all which *Conſiſtories*, they Declared againſt Subſcription to the *Engliſh Rubrick*, and againſt the *Queens Supremacy*, and the Orders of *Biſhops*, *Prieſts* and *Deacons*, and againſt the *Ceremonies* of the *Church.*

And thus they would have run on to an higher rate, even to the unſetling the Eſtabliſhed Government both in *Church* and *State*, Had not *Queen Elizabeth* interpoſed her Authority, and by her care and prudence ſoon put a ſtop to their carreir.

The like did *King James* in *Scotland*, ſoon after, by the advice of *Biſhop Bancroft*, who, before *Queen Elizabeths* Death, kept correſpondence with *King James*, and diſcovered to him the Inconſiſtency of the *Presbyterian Principles* and *Conſiſtories* with *Monarchy*, in that they Deny'd

The King's Supremacy:

And *King James* was ſo far convinced of the truth of what he Aſſerted, as that when he came to the *Crown* of *England*, he cauſed ſeveral eminent *Scotch-Divines* to be Conſecrated *Biſhops* according to our *Engliſh Rubrick.* Heyl. *Life of Arch-Biſhop* Laud, *p.* 62, 63.

And ſent them hence, back into their own Country, and placed them in ſeveral *Dioceſſes* in *Scotland.*

And by their Prudence and Aſſiſtence, *King James* reſtored *His own Supremacy*, and the *Proteſtant Epiſcopacy* again in that *Kingdom*, which ever ſince has had

had a *Being* there, though not a *Well-Being*, by reaſon of the late Bloudy-Rebellions made againſt the *King* by the *Presbyterians*, who all were, and ſtill are under an *Oath* and *Covenant* to maintain their *Conſiſtorian Power* againſt the *King's Supremacy* and the *Churches Epiſcopacy*; which verifies King *James* his *Proverb*,

No BISHOP, No KING.

And what the *Presbyterians* have been in *Scotland*, the very ſame have they been, and ſtill are, here in *England*:

For they All are ſtill (if not by *Oath*, yet by *Principle*) againſt

The King's Supremacy.

And therefore we may ſafely conclude them to be

No PROTESTANTS.

THE

CHAP. III.

The Independents *no* Proteſtants.

THis *Sect* and *Generation* of People are as Dangerous to the *State* and *Church*, as the *Presbyterians*, and in ſome reſpect worſe, Becauſe they are againſt a *National Church*, which the *Presbyterians* acknowledge.

They make every *Individual Gathered Congregation*, An abſolute *Church*, *Independent* on all other Congregational Churches:

And therefore are they called *Independents.*

So that, Every *Individual Independent Congregation* is *inveſted* with a *Supremacy* of their own:

And challenge to themſelves a Power to Cenſure, Condemn, and to Excommunicate any man whether *Magiſtrate*, *Prince*, or *Peaſant.*

And that which excells *Popery* it ſelf, The *Independent individual Church* will allow of no *Appeal* from their *Sentence* (whether right or wrong) unto any other *Power:*

And the Reaſon for it is this, *ſcil.*

Becauſe, They own no Power on Earth to be above them: They being a perfect *Church* of themſelves,

ſelves, have the *Supremacy* abſolutely within themſelves.

Hence it is, that Dr. *Owen*, the greateſt *Independent* in *England*, ſays, and that very conſiſtently with his own *Independent Principles*,

Owen's *Vindica.* p. 37.

"That all Church Power is *Originally* in the *Peo*"*ple*, who have the caſting Vote in their *Congregatio*"*nal Church.*

And this is the Profeſſed Doctrine of the *Independent Churches* in *New-England*: Whoſe Supreme *Magiſtrates* are all choſen Annually, by the *Peopleof God*, that is, * by *the Members* of *the Independent Congregations*, and by no other:

* This is one of their Fundamental Laws. *Vid. New-England* Statutes. And if our King ſhould *par pari referre*, in *Old England*, then none ſhould be choſen, or Chuſe *Parliament*-Men, but onely *Proteſtants*, *i. e.* Onely ſuch who are for the *King's Supremacy*, and the *Churches Epiſcopacy*.

For, in *New-England*, Let a Man be never ſo vertuous and ſober, ſo rich and wealthy, yet, if he be not a *Member* of ſome of their particular *Independent Congregations*, He is not capable of giving a Vote for a *Governour*, nor of being choſen a *Governour* among them: And as all *Governours* in *New-England* are choſen by the People, ſo all their *Governours* and *Magiſtrates* (if they err and tranſgreſs in Government, or become wicked and vitious in manners, they are all) ſubject to the cenſure of the *People* and the *Church*: for in *New-England*, none is to be a *Governour* or *Magiſtrate*, but he, who is endued with *Grace*, and *is Godly*, in their *Senſe*;

Their great State-*Maxim* being this, *ſcil.*

Dominium Fundatur in Gratia,

That, *All Dominion* and *Government* is *Founded* in *Grace* and *Godlineſs*.

And, among them, the *Cenſores*, *Judges* of the Governour's *Grace* and *Godlineſs*, are the people of that

that *Independent Congregational Church* unto which the ſaid *Governour* or *Magiſtrate* belongs: For, as was hinted before, every *Governour* muſt be a *Member* of ſome *Individual Congregational Church:*

And before he can be admitted a *Member*, he muſt declare,

The time of his Converſion,

The Marks and Evidences of his Converſion.

This he muſt doe in the open Face of the *Congregation*, where, every *Individual Member* of the *Church* is a Judge of his *Grace* and *Fitneſs.*

And if it be objected, That he has not given ſufficient *Evidence* of his *Converſion*, then he ſhall not be admitted a *Member* of their *Church.* Nor ſhall he be choſen a *Governour* or *Magiſtrate* of their *Common-Wealth*; And all, becauſe, he wanted *Grace*:

This is the conſtant Doctrine and Practice of the *Independents* in *New-England.*

And although this kind of Doctrine and Practice may be conſiſtent with a *Common-Wealth*;

Yet we are ſure it is Diametrically Oppoſite to the very Being of *Monarchy*, which *Jure Divino* challengeth to it ſelf a Regal *Supremacy* over all its *Subjects*, whether *Eccleſiaſtick* or *Civil.*

And hence it is, that all *Independents* are againſt *Kingly Government*, to wit, Becauſe they are againſt *Kingly Supremacy.*

The *Independents* indeed, would allow of *Kingly Government*, if their *King* would let them chuſe him, and if he would ſubmit himſelf to their *Congregational Cenſures* and *Orders:*

And in caſe, their *King* ſhould by them be found unfit for *Government*, through want, either of *Grace* or *Prudence*, if then, he would ſuffer himſelf quietly and meekly to be *Depoſed* by them; Upon Theſe Terms, and no other, will, or can, the *Independents* (according to their profeſſed Principles) admit of a *King*: For hence it came to paſs, that, Becauſe the *Independents*, in the Late Rebellion, were of Opinion, That *King Charles* the *Firſt* was an *Ungodly* Man, One void of *Grace*, an *Idolater*, and therefore *Unfit* for *Government*; Hence it was, That They (the *Independents*) *Depoſed* Him, and then Cut off His *Head*, and that (*as They termed it*) by the *Axe* of *High Juſtice*.

And, Becauſe (after they had *Murthered* the *Father*) they Feared, that *The Son*, *King Charles* the *Second*, did alſo want *Grace*, and trod in his *Father's* Steps, and would not love the *People* of *God*, i. e. *Themſelves*; Therefore it was, That they (the *Independents*) ſtrove by force of Arms, with all their Might and Main, to keep him Out of the *Royal Throne*:

For proof of this, Witneſs a moſt virulent *Independent Writer*, in his *Treatiſe*, Intituled,

PEACE and TRUTH;

MOSES and *AARON*
Kiſſing each Other.

The *Authour* of the ſaid *Treatiſe* Writes his Name,

Ιωαννης Μελαινα Βδελλα;

i. e.

John Blackbdell.

In

In his *Preface* to the *Independent* Army, Diſſuading them from Setting up the Preſent *King* in the *Throne* of *his Father*; He Writes thus,

"*God* was angry with the *Iſraelites* for deſiring a *Page 7.*
"*King*, and that, becauſe God was againſt the Form
"of *Kingly Government*, and preferred the *Govern-*
"*ment* of *Judges* before that of *Kings*.
"*And what, Will you deſire a King?*
"Now, *Dear Friends*, Concerning the Fruits that *Page 9.*
"came by *Kings*, I Appeal to *God*, to his Sacred
"*Word*, to the *Records*, to the *Chronicles*, to the ex-
"perience both of our own and other *Nations*,
"*Whether Kings* have been to be compared with
"thoſe *Judges?* for, Have not *Kings* been addicted
"to *Vices*, and very empty of ſuch *Graces* as were
"requiſite for Men in ſuch eminent Places? *Kings*
"*were neither the firſt, nor the beſt way of Govern-*
"*ment:*
"God *diſliked Kings* and *loved Judges: And I ve-*
"*rily believe*, Theſe are *the very times*, in which
"*God* will deſtroy corrupt *Government* and *Gover-*
"*nours*, and will give and reſtore to us *Judges* as
"at the firſt.
"I am not deſirous (ſays he) to call back thoſe *Page 14.*
"things that are done and paſt: and therefore,
"*Touching* the late *King's Death*,
"Conſider, that we cannot *recall* that. *What then?*
"*Are you Reſolved to ſet up the Eldeſt Son upon the*
"*Throne of his Father?*
"Conſider well of it. *Can you tell*, whether *He*
"*will care* for *the Flock? Can you tell*, whether he
"will *prove wiſe or fooliſh?*
"*Will you expect Grapes from Throns?*

Do

" Do you ſee any Tokens of Godlineſs in Him?

Page 15. " *David* ſaith, *That he loveth thoſe that love the Lord,* " *and hateth thoſe that are God's enemies.*

And (*Page* 22.) he highly commends the *Army* for Defending the *Rump* and *Common-wealth* againſt the *King* and his *Party*.

" And (*Page* 25.) he upbraids *Prinn* and the *Pres-* " *byterian* Party for ſhewing their *Teeth*, but durſt " not *Bite*; for going about to Manacle *King Charles* " the *Firſt*, and for endeavouring to reſtrain and leſ- " ſen his *Regal Power*, *But durſt not ſtrike where* " *his ſtrength lay*, to wit, his *Head*.

" Whereas, the *Independents* did better, for by *Cut-* " *ting off* his *Anointed Head*, they *deprived* Him of " all *Strength*.

Page 31, 34 " The Scripture (ſays he) is evident, That the " People have Right in divers Caſes, *To Depoſe* and " *Puniſh* wicked *Kings* and *Governours*, *when the Said* " *People are Strong enough to Doe it.*

" *Though* (ſays he) *wofull experience tells us*, " How hard a matter it is for a *People* to get *Strength* " *enough to Remove a King*, though never ſo apparent- " ly *Delinquent*:

* Pray Mark this. " And therefore, *Dear Friends*, Let us be warned— " **Not to admit of the Son, leſt, when he is in the Throne,* " *we ſhall not be able to Remove him.*

But that which is moſt *Prodigious* of all, and which ſpeaks *This Saint-like Independent*, a *Worſe*, and more irreconcileable *Enemy* to the *King*, than any other, except ſome of his own *Gang* and *Sect*, is this,

That this *Authour* was ſo far from excuſing *The King's Murther*, as that he impudently *Glories* in that *Bloudy*

Bloudy and Helliſh *Action*; and dignifies the *Regicides* with the Title of

The Worthies of the Lord:

And whereas, it had been Objected,

That, the *Jeſuits* and *Papiſts* had a great hand in carrying on the late War againſt the *King*, and in *Cutting off his Sacred Head*;

This Authour, *Johannes Melaina Bdella*, denies that it was the *Jeſuits* or *Papiſts Doings*; But boaſts, *that* it *was* onely the *Independents*, and their *Godly Army* (whom Almighty *God* crowned with ſucceſs, it was they) *who conquered* the late *King* and *his mighty Hoſt*; who, By *God's Law Depoſed him*, and then, after a *fair* and *open Tryal*, juſtly *Condemned him to Suffer Death* for his *Delinquency* and *Treaſon* towards the people, committed to his *Government*. Page 41.

Oh, the height of Villany, and impudence! not onely to commit *Murther* and *Rebellion*, but alſo to *Vaunt* and *Glory in it!* and without Bluſhing to proclaim their own ſhame, and with a *Brazen Forehead* to ſtand at the *Market Croſs*, and cry, *O, ye good People! Believe us*; *we, we, the Godly Independents, that walk by Scripture Rule*; *We*, the *People* of *the Lord*, and no body elſe, *are the Saviours* of *the Nation: We, and not ye Cowardly faint-hearted Presbyterians*; *We*, *and not ye* wicked *Jeſuits*, nor ye *Idolatrous Papiſts*; *We*, and not *ye*, nor any elſe, are the *Couragious*, *Gallant Spirited* Men, who in *Our Zeal* for *God* and his *Glory*, *Killed* (not to ſay *Murthered*) *the late King*. *We were the Juſticiaries who paid unto Him* the *proper Wages* of his *ſin*, *which was death*.

And now, Surely, any pious heart would have thought, That all the *Sect* of *Independents*, with one

conſent would have ſharply exclaimed againſt this *Traytour* and his *Treaſon*;

But (*pudet dictu!*) inſtead of that,

The *Independents* Cryed up, and Applauded this their *Champion:*

And ſent forth into the *Field* two others, to be his *Seconds.*

For, Soon after *Johannes Melaina Bdella*, alias, *John Blackbdell*, appears * *John Milton*, the Blind *Independent Hiſtorian*, and † *John Goodwin*, the *Independent Paſtour* of *Colemanſtreet*, *London:* Both Wrote in Juſtification of *King Charles* his Tryal and Execution.

And we heartily wiſh, Dr. *Owen*, yet Surviving, would Recant his Treaſonable Words ſpoken to the *Commons* of the *Rump Parliament*, the very day after the *King's Murther*, on *Jan.* 31. 1648. when he ſaid,

"He that is truſted with the Sword, and dares not "doe *Juſtice* on every one that dares doe *Injuſtice*, is "afraid of the *Creature*; But makes very bold with "the *Creatour.*

From theſe, and an hundred other Inſtances which might be brought, it is evident,

That the *Independents* were the Profeſſed Enemies of the late *King*, and of this his *preſent Majeſty.*

And although the *Presbyterians* began the War and the Rebellion againſt King *Charles* the Firſt, yet it was the *Independents*, who carryed it on unto the *Death.*

For, Who, but the *Independents*, debarred the *Secluded Presbyterian-Members* (that began to Repent of their *Rebellion*) from entring the Houſe of Commons?

* Milton's Ἐικονοκλαστης.

† *Jo. Goodwin's* Defence of the SENTENCE paſſed on the KING.

Who

Who, but the *Independents*, Brake up the *Presbyterian-Assembly* of Divines? What was *Oliver*, and his *New*-Reform'd Army, But *Independents* and *Anabaptists*?

Who continued the War and Rebellion, after the King's Murther, But the *Independents*? And when the Whole Nation Groaned under the *Oliverian*-Tyranny and Oppression, And Long'd for the *Present* King's Restauration,

Who opposed it but the *Independents*? Was it not Mr. *Caryll* the Great *Independent*, that was Sent * in the Name of all the *Independent Churches* unto *General Monk* in *Scotland*, with Arguments to divert and hinder him from Marching on into *England*; urging this for one Reason, to wit,

That if he did persist,

Then † *Charles Stuart King* of the *Scots*, and his *Party*, would reap Great Advantages, and as it was feared, would soon be *Restored*; and the *Perizzites* and *Canaanites* in the Land would Triumph; And the *People* of *God* (for so he called his own *Party*) would be brought into great danger?

And when *General Monk* was Marched into *England* against *Lambert*,

Who was it, But the *Independents* that in their *Junčto*, Voted on *Jan.* 2. 1659. *That No man whatever should be a Councillour of State, But onely he who took an Oath of Abjuration of the* King, *his* Family *and* Government?

And I pray, Who was it, But Doctor *Owen* (Head of the present *Independents*) that since the *Act* of *Oblivion* and of *Uniformity*, Satyrically called All the *Church* of *England* (and therefore among them *the King*) *Limbs* of *Antichrist*: and said, That the *Mi-*

* Church-Hist. of Gr. Brit. p. 367.

† Mr. Caryll's Speech in the Name of the Independent Churches.

Dr. Owen's Vindica. cult. Evang. Dissenters Sayings.

niſtery of the *Church* of *England*, is *Falſe*, *Superſtitious* and *Idolatrous*: And that Perſons performing the Publick-Worſhip in the *Church* of *England*, are *No Officers* appointed by *Chriſt*: But are an *Anti-Chriſtian* Miniſtery, and *Idolaters*?

Now, What is all this? But the very ſame Railery and Doctrine continued, which was formerly Preached and Vented by the ſame Man, on *Octob.* 24. 1651. when he Queried—in the Pulpit—

Dr. *Owen's* Thankſgiving Sermon 1651.

What is this Prelacy? A mere *Anti-Chriſtian* Encroachment upon the Inheritance of *Chriſt*?

And it is to be noted, That this *Independent Doctor* Preached and Printed this his *Anti-Prelatical* Sermon, ſoon after *Worceſter*-Fight, when the Oppreſſed Nation was in great Hopes, That *Monarchy* and *Epiſcopacy* would have been reſtored.

And truely in all probability they both had been Reſtored, had not the *Independent Army* prevailed and prevented.

So that, all the Calamities and Troubles which our King and our Nation met with, after *Worceſter*-Fight, they were all occaſioned by the *Independents*: And all the Bloud Shed then, and ſince, in the Defence of the Preſent *King* and his *Government* (as alſo the Bloud of *King Charles* the *Martyr*) it all *chiefly* lies at the *Independents Door*:

And more particularly at *That Man's* Door who has in Print *Juſtified* the ſaid Murther and Rebellion;

So that we may truely ſay to him, what *Nathan* ſaid to *David*,

Thou Art The Man.

We will add onely two inſtances more, as,

Firſt, That of the *Independent* Authour;

His BOOK Entitled;

One Blow more at BABYLON,
Printed, 1650.

"It is well known (ſaith he) that the late *King* was "not *Murthered* by the Parliament, but fell by the "ſtroke of Juſtice; and that ſo Legally and Righte- "ouſly adminiſtred for his bloudy Crimes he became "guilty of in the Face of Heaven, that we doubt not "but God was well pleaſed with it; and will clear "the inflicters of it (if they keep their integrity) a- "gainſt all their Accuſers and Condemners whatſo- "ever. Page 57.

Secondly, The Character which Dr. *Baſtwick* and Mr. *Burton* gave of the *Independents*, in which they ſay,

"That the *Independents* are *Revilers*, *Covenant- "Breakers* with God and Man: *Hereticks*, *Cauſers* "of *Diviſions* and *Offences*, and ſuch as all Chriſtians "ought to take heed of, and not to bid them *God* "*Speed*.

And yet, theſe are the Godly, the Conſcientious Men, Our *Reconciler* would have the *King* and *Government* to admit into the Boſome and Communion of our Church of *England*, and that without any Publick-*Penance* or *Abrenunciation* of their *Treaſonable* and *Anti Proteſtant* Poſitions.

But,

For as much as theſe Men have, and ſtill do, peremptorily deny

The King's Supremacy;

We therefore, Conclude them (as we did the *Presbyterians*) to be

No Proteſtants.

CHAP. IV.

CHAP. IV.

The Anabaptiſts *No* Proteſtants.

THis Sect has as many Names, as *Hydra* had Heads; and therefore it may well be called, The Monſter of Religion, or rather of Impiety. Full. *Hiſt. l.* 5. *p.* 229.

This Monſter Swiming over from *Amſterdam* (as did the *Presbyterian* from *Geneva*) made its firſt unlucky Arrival in *England* about 29 *Hen.* 8. 1538.

Their Opinions are innumerable: And therefore we will onely take notice of ſuch of them, as ſpeak them Enemies,

1. To the *King's Supremacy* in the Church.
2. To his *Monarchy* in the State.

1. The King, by his *Supremacy*, is to order all matters in the Church ſo, as in his Royal wiſedom he ſhall think moſt conſiſtent with the revealed will of God in his written word, and moſt conducing to the advancement of God's Glory, Religions Honour, and of the Churches wellfare.

Whereas the *Anabaptiſts* deny this power to be granted by God unto Kings, or to any Civil Magiſtrates.

For

For now, under the Goſpel, nothing is to Govern the Church of God, but onely the Spirit of God; And becauſe the Spirit of God is inviſible, Therefore the *Regimen* of God's Church muſt alſo be inviſible and ſpiritual.

Calvin *Inſtit. l.4. c.20. §. 1, 2.*

Upon this account it is, That All, or moſt of the *Anabaptiſts*, Cry-down all External Forms and Orders of Church-Polity and Government.

And many of them decry the Religious uſe of any outward viſible Elements, ſuch as Water in *Baptiſm*; Or Bread and Wine in the *Euchariſt*. Becauſe, now we are to be Baptized *onely* with the *Holy Ghoſt*.

And now, we are Onely to eat and drink *Chriſt*'s Body and Bloud *Spiritually* by Faith in our hearts, and not *Carnally* with our Mouths. Now, by the illumination of God's Holy Spirit, without the Miniſtery of the Word and Sacraments, Men may be ſaved.

Simpſon *Ch. Hiſt, p.* 445.

Hence it was, that the *Anabaptiſt, Gaſper Suenkfeldius*, born in *Sileſia*, maintained, *That the Outward Miniſtery of the Word and Sacraments was not neceſſary to eternal life.*

Their General Opinion is, That the Supreme Magiſtrate highly ſins, when he makes Laws and Orders for the Outward Worſhip of God, and for the External Celebration of the Sacraments, or for any thing elſe which is viſibly to be obſerved in Divine Worſhip.

They being of opinion, That every Chriſtian is left to the particular Guidance and Perſuaſion of the Holy Ghoſt: And that he is to doe nothing, but what he is perſuaded to doe by ſome ſecret and immediate Impulſe of the *Spirit*.

2. As to matters of State;

They deny the Civil Magiſtrate to have any Right unto the *Secular Sword*:

But that All are to vail unto *Chriſt's Sceptre of Grace.*

Hence it is, that They deny *Princes* to have power to put to Death any Malefactours, though never ſo Criminal.

And if any of their Faction be executed, although it be for Murther, Treaſon and Rebellion, yet they will cry out of Perſecution; and will *Canonize* ſuch an one for a *Martyr*; Declaring to the World, that that their *Brother* died giving his Teſtimony to the Truth (as died *Scot* the *Regicide*) and, that according to his Duty and Conſcience, he reſiſted *unto Bloud* the *Anti-Goſpel Powers*; as they Maliciouſly (at leaſt Erroneouſly) Nick-Name all Civil Magiſtracy.

For, *Totam politiæ rationem, rem eſſe pollutam*, &c. They condemn the whole Polity of Civil Government, as a thing corrupt and *Anti-Chriſtian.* And affirm, *Nec judicia ſint, nec Leges, nec Magiſtratus*, &c. That in theſe glorious times of the *Goſpel*, there ought to be no Laws, Statutes, or Magiſtracies obliging Chriſtians to the obedience of Humane Ordinances, nor any Tye put upon men, whereby their Chriſtian-Liberty may be obſtructed. For now, *Mortui ſumus per Chriſtum elementis hujus Mundi*, &c. We are dead through *Chriſt* unto the Elements and Ordinances of this World.

Calv. *ut ſupra.*

Alexand. Roſs *View of Relig.* §. 12. *p.* 362.

And therefore, upon this account, they ſtyle themſelves, *Liberi, Free-men*, becauſe they being in *Chriſt*, are made Free (by *Chriſt*) from all Obedience unto Humane Laws.

Hence

Hence it is, that They all, deny to take an Oath, and to Swear before a Lawfull Civil Magiſtrate.

And therefore, they are ſo far from taking the Oath of *Supremacy*, as that they will not ſo much as take the Oath of *Allegiance:*

So that, the *King* has from theſe Men, no other *Security* for the preſervation of his own Life, and of his Subjects Properties, than their Bare-Word and Promiſe---

Which word and promiſe they may, and have Broke, and again will ſoon break, when ever *the Spirit* ſhall Dictate and Reveal to them, That it is for God's Glory, *ſo to doe.*

For All *Anabaptiſts* are of this Belief, *ſcil.*

P. Sim's *ch. Hiſt.* 443. That God revealeth his Will, not onely by the written word, but alſo, and that very frequently, by immediate *Viſions* and *Dreams*, the which, *the Saints* (*i. e.* themſelves) ought as well to follow, as the *written word.*

So that, through pretended *Revelations*, and ſudden *impulſes* of the Spirit, they have oft-times, in their *Zeal*, been irritated to draw the Sword againſt the Civil *Magiſtrate*, and have ſheathed it in the Bowels of many Innocent Chriſtian people, who would not be carryed away with their wind of Doctrine.

And they have been ſo far hurried on, and actuated by a Spirit of Deluſion, as that in imitation of *Jonathan* and his *Armour-Bearer*, a few of them have eſſayed to chaſe *thouſands*, though they have *wretchedly* fallen and miſerably miſcarried in their bloudy *Attempts.* A freſh and deſperate inſtance of this, we have had in *London*, ſince the King's Happy Reſtauration, when the Wine-Cooper, *Thomas Venner*, an *Anabaptiſt*, and a *Fifth-Monarchy* Man, who had before,

fore, in 1657, ſtiled himſelf the *Champion* of *Chriſt*'s Monarchy on earth, and an Enemy to all Monarchies beſides *Chriſt*'s; He did on *January*, 7, 8, 9, 1660, with about Sixty of his own Opinion, Armed with Back, Breaſt, and Head-piece, enter *London-ſtreets*, crying, *King Jeſus, King Jeſus:* threatning preſent Death to all thoſe that would not yield, and ſide with him for K. *Jeſus*. And ſuch was their Madneſs, as that they believed, That they, and the reſt of their own judgment, were called by the *Spirit* of *God*, to reform the wicked, *Anti-chriſtian* World, and to make all the Earthly Powers (which they called *Babylon*) ſubſervient to the *Kingdom* of *Jeſus*. And in Order hereunto, *Venner* and his Company Vowed never to Sheath their Swords, till the *Powers* of the World were ſubdued.

And although their Number was but ſmall, not exceeding *Threeſcore*, yet they taught, and believed, that *One* of them ſhould ſubdue a *Thouſand*, making an account, that when they had conquered *England*, they ſhould have paſſed over the Seas, and have ſubdued *France*, *Spain*, *Italy* and all *Chriſtendom*, if not all the other parts of the World; And thus have brought *Satan* and all the *Kingdoms* of the Earth under the Sceptre and Obedience of *King Jeſus*.

Dr. *Featley* and other *Writers* have noted, that the *Anabaptiſts* have been the Great (if not the firſt) Incendiaries, and Fomenters of Rebellion againſt their Lawfull Princes: And that it is impoſſible they ſhould be otherwiſe, unleſs they ſhould act contrary, and inconſiſtently, to their own avouched Principles.

For the two fundamental Articles of their Faith are theſe, *ſcil.*

1. That the Offices of *Kings* and *Emperours*, and of all Civil Magiſtrates, are not approved by God under the *New Teſtament*.

There being (in their judgment) no other *Monarchy*, or Government, but onely that of

King Jeſus.

2. That no man ought to take any Corporal *Oath*, or to enter into any *Covenant*, to preſerve, or to obey the Secular Powers, Royalties and Dignities, there being no *Covenant*, but that of *Grace*, among *Chriſtians*.

And therefore, ſaith the fore-mentioned *Hiſtorian*, "It was no wonder, that Men who had laid ſuch "Grounds of Seditious Doctrine, were alſo found "in their lives to be Authours of Seditious Commo-"tions and Inſurrections againſt their Princes: As "was *Thomas Muntzer*, one of the firſt *Anabaptiſts* in "*Europe*, who gathered a great number of Common "people together upon the account of *Religion* and "*Tender Conſcience*, and Headed them in a Bloudy "Rebellion againſt the Princes of *Germany*. Though "it pleaſed God, that this Religious *Traytour* was "overcome in Battel, and deſervedly executed for "his Treaſon.

It would be endleſs to enumerate all their Treaſonable Principles; for with them, as with all others, the Proverb is true,

Mores ſequuntur Humores.

Mens *Practices* are the Natural Reſults and effects of their *Principles*.

And

And therefore, forasmuch as the *Anabaptiſts* Principles are *Treaſonable* and *Anti-Proteſtant*, Declaring againſt

The King's *Supremacy* in Church,
And
His *Monarchy* in State;

We may, and ought to, Conclude them (as we did the *Presbyterians* and *Independents*)

To be
No PROTESTANTS.

 CHAP. V.

CHAP. V.

The Quakers *No* Proteſtants.

THis is a *Sect* of Men, who alſo pretend to Religion, and, like bad Weeds, have in a very ſhort time grown high and numerous within this our pleaſant Garden of *England.*

And truely, they are, outwardly (whatever they be inwardly) more modeſt than the three former *Diſſenters:* in that theſe men, knowing their own Principles and Practices to be directly oppoſite to the *Proteſtant* Religion, have not preſumed (as did the *three* other) to Name themſelves *Proteſtants*;

But have been Content to paſs under the Denomination of

The PEOPLE *of* GOD,

Commonly Called

QUAKERS.

And as for their Tenets and Principles, no man is able to give a perfect Account of them, They being a Maniple of Confuſion: Nor are they among themſelves

themſelves agreed, what are their own Doctrines and Principles: Witneſs their own *Writers*, who Contradict one another.

Onely in theſe particulars they all agree;

1. To deny, *The King's Supremacy.*

2. The *Churches Epiſcopacy.*

3. The *Lawfulneſs* of taking an *Oath*, and of *Swearing* before a *Civil Magiſtrate.*

And in one thing they are (out of a Principle of pretended Sanctity) more Rude and Inhumane, than any of their *Diſſenting Brethren*; In that they obſtinately refuſe to pay to the King, or to any Perſon whatever, the Common Civility of outward Reſpect and Reverence, and do deny the King and all Magiſtrates the Civil Honour and Complement of the very *Hat.*

And this is to be noted, That although the *Quakers* will not Swear in their own Perſons, *Becauſe it is a ſin to Swear*; yet they will *deſire* (and ſometimes *hire*) others to take an Oath and Swear for them, *and to ſin in their ſtead*; as frequently they doe, in the caſe of Burying in *Woollen onely:* nay, ſometimes they will procure *Knights* of the *Poſt* to Swear for them, Perſons who never ſaw their Dead either laid forth, wound up, or Buryed, and yet have Sworn and made *Affidavit* before the *Juſtice* of the *Peace*, onely upon the *Credit* of their Word; As the *Writer* of theſe Lines once *diſcovered*; and adviſed the ſaid *Quakers* to take up their Dead out of the Grave, and to

get

get a true Oath to be made according to Law, the which advice they (within the time) did follow, and ſaved their forfeiture.

In truth, this Action of the *Quakers*, in getting others to Swear for them, ſeems to us, very like *David's killing the poor Man's Lamb to ſave his own.*

But, forasmuch as the *Quakers* abhor a Reconciliation with the *Epiſcopal-Proteſtant* Church of *England*—

We therefore think, it had been more proper for the *Reconciler* to have urged Arguments rather for their *Conviction*, than for their *Reconciliation.*

For, untill He has convinced them, and the other *Diſſenters*, of their Errours, and Diſloyalties, it is Impertinency, not to ſay Treaſon, for him or any other to perſuade the King and Government unto a *Condeſcention* towards them, or ſuch as them, who are all by their Principles, obliged for ever to be Enemies to *The King's Supremacy.*

And as Impertinent and Ridiculous is it, for the *Reconciler* to perſuade his *Mother* (as he calls) *the Church* of *England*, to be reconciled to ſuch as theſe; *This being to perſuade a Reconciliation*

Between

LIGHT and *DARKNESS.*

Between

YEA and *NAY.*

Wherefore,

Wherefore, ſeeing theſe things are impoſſible, we do from the Premiſſes Conclude

The *Quakers*,

As we did their former Brethren,

In *DISSENTION*,

Not to ſay,

In *INIQUITY*,

To be

No PROTESTANTS.

CHAP. VI.

CHAP. VI.

The RECONCILER's *Deſign proved to be, as Pretended,* IMPOSSIBLE.

HAving hitherto given the *Reader* a ſhort account of all the moſt conſiderable *Sects* in *England*; and proved them to be

No Proteſtants.

We now preſume, That the *Reconciler* cannot but by this time, perceive his own Miſtake, and Confeſs,

That the *TITLE* of his *Book* is *Falſe.*

And that he has gratified (by Printing it) no Party of *Proteſtants*, but the *Beaufronts* (alias *Whigs* and *Trimmers*) who are of no Religion, Becauſe they are of every Religion, according to their company and intereſt.

And we hope he will acknowledge his Pretended Deſign (if true) to be *impoſſible.*

Becauſe, *Presbyterians*, *Independents*, *Anabaptiſts*, *Quakers*, and All *Diſſenters*, if true and conſtant to their

their own Principles, will ever remain ſuch, *i. e. Diſſenters:* for no Soap can waſh the *Blackamoor* white.

And therefore, it is utterly impoſſible for the Church of *England* to be Reconciled to them.

Unleſs the *Reconciler* would have the *Church* of *England* to *Un-church* her ſelf, and become the *Mother* and *Patroneſs* of all *Sects* and *Religions* at one and the ſame time. Now, if this ſhould ever happen to be, as the *Reconciler* deſires may be, pray, What an uggly *Monſter*, what a deformable *Beaſt*, muſt the Church of *England* be? even worſe than the *Scarlet-coloured Beaſt* in the *Revelations*, which was *full of Names of Blaſphemy, full of Abominations and Filthineſs.* Rev. 17. 3.

But we cannot imagine, the *Reconciler*'s Brains to be ſo ſhallow, as ever to think *Impoſſibilities* feaſible, as he muſt, if ever he thinks it feaſible to reconcile the Epiſcopal Church of *England* and the *Diſſenters*, whilſt they continue *ſuch.*

In our apprehenſion, the *Reconciler* may as well plead for the Church of *Englands Condeſcention* to, and *Reconciliation* with, the *Papiſts*, as with the *Diſſenters.*

For the *Diſſenters* are as dangerous to the King and his *Monarchy*, and to the Church of *England* and her *Epiſcopacy*, as the *Papiſts.*

And therefore, if the *Diſſenters* may be brought into the Body of our Church, and be indulged, becauſe of their tender Conſciences, notwithſtanding their erroneous and treaſonable Principles

Then pray, Mr. *Reconciler*, Why may not the *Papiſts* alſo, for the ſame reaſon, be indulged?

For Thouſands of the *Papiſts* have proved themſelves to be men of great Conſcience, by their conſtant Loyalty to the *King* in *Temporals*, notwithſtanding their Obligations to the *Pope* in *Spirituals*; as alſo by ſtrict and frequent Faſts, according to their Churches Orders, and by their daily devotions and great Charity even to their very Enemies, as well as to their Friends, and by their ſober inoffenſive Lives: by theſe and other inſtances, you may ſee, that the *Papiſts* do not onely profeſs, but alſo live Chriſtianity in many degrees above the generality of *Diſſenters*, or of the *Beaufront Proteſtants*.

Now, if this be a truth, as verily it is, then pray, Sir, (ſeeing as you pretend, that you wrote your Book, onely to eaſe your own Conſcience, and that poor *Diſſenters* may not be damned by being excluded our Church, why then, Sir,) will you damn the Conſcientious *Papiſts*, by excluding them? for you do in your Book exclude all the *Papiſts*, as the *Onely Common Enemy* to our Church and State.

As if the *Diſſenters* were no Enemies to either; as if they, dear innocent Souls, had no Gall or Bitterneſs, no Malice or Ill-will againſt the King and his Government?

Sir, you are become an eloquent *Tertullus*, a great *Apologizer* for, not onely ſome, but even all the *Diſſenters*.

When in *Page* 108, and *Page* 114, of your Book, you declare to the whole world in theſe very words, Their Innocency and your own good opinion of them, ſaying, "I Sincerely profeſs, I know not any "pure Malice, Obſtinacy and Wilfulneſs, which can "certainly be applied unto the *Caſe* of the *Diſſen-* "*ters*.

Proteſtant Reconciler, p. 113, 114.

Surely

Surely, Sir, you will for once eat your words; and Confeſs, That you know ſome, yet Surviving, who entred into a Malitious *Scotch-Covenant* againſt the late *King*, and obſtinately raiſed a Bloudy War againſt Him and his preſent Majeſty: and you know farther, That They have not (as yet) Openly declared their Repentance and ſorrow for ſo doing;

Ergo, You know ſome, that *ſtill* continue Obſtinate and Malitious, as the Learned Dr. *Womack* and *Faulkland* have informed you.

Surely, Sir, you knew (or at leaſt have heard of) *Oliver Cromwell* and his Malitious Army that Murthered *King Charles* the Firſt; and you know many of that Army do yet ſurvive without declaring the leaſt Abhorrency of that Horrid Action; *Ergo*---

Did you never know nor hear of *Tho. Venner* and his Company, who in 1660, ſhot and fired at the King's peaceable Subjects in *London* Streets, and pleaded, They did it out of a Tender Conſcience, and for *King Jeſus* his ſake: And is there not one *Fifth-Monarchy* Man of all your Acquaintance?

Did you never hear of a late Malitious *Aſſociation*, carryed on by the *Beaufronts* and the *Diſſenters* againſt the King and the Church Government, The which (if you will believe the *King's late Declaration*) would, in all likelyhood, had it took effect, have proved more fatal and deſtructive to the King and the Church of *England*, as now eſtabliſhed, than ever the *Scotch Covenant*? And, I pray, Sir, don't you know one of theſe *Aſſociatours*?

Did you never know *Stephen Colledge* that was hang'd at *Oxford*?

I wonder in what County you live:

For in all Counties the *Aſſociatours* exceedingly abound, both *Beaufronts* and *Diſſenters*. And 'tis obſerved, that the *Beaufronts* are of this humour, That they will on *Sunday* Morning go to their *Pariſh*-Church, and in the Afternoon to a *Converticle*: in the Afternoons they will never come to *Divine Service*, nor to *Catechiſing*, nor to *Expoſition* on the *Church Catechiſm*, though never ſo profitable and large, yet if there be no *Sermon* in the Pulpit, they will turn their back upon *Divine Service*, and either go to another Church where there is no Catechiſing but a Sermon, or to a *Conventicle*, or elſe they will ſtay at home, and Scurrilouſly Rail at the *King* and *Biſhops*, and be ſure at their own *Parſon*, and complain that he is *lazy* and *idle*, although he be never ſo laborious and painfull in his *Expoſition* on the *Church Catechiſm*, and in inſtructing old and young, according to the Church-*Canons*, in the *Desk*. Yet becauſe he does not in the Afternoon aſcend the *Pulpit*, and beat the *Cuſhion*, he cannot eſcape the Virulency of their Tongues; And, Mr. *Reconciler*, in one *County* a *Canonical Parſon* being ſent for, to Preach before his *Dioceſan*, he was thereby prevented from Reading *Divine Service* the next day (which fell out to be an *Holy-day*) at his own *Pariſh Church*;

Hereupon, it happened, that the *Diſſenters* and *Beaufronts* in the ſaid *Pariſh* (who never came to *Divine Service* on *Holy-days*) went from Houſe to Houſe in the ſaid *Town*, railing on the ſaid *Parſon*, tauntingly, ſaying, *Look ye, Neighbours!* ye ſee what care the Parſon has of his Pariſhioners Souls: He is gone out of Town, and has left no Body to Reade *Prayers* to morrow, it is very true (for we have been with the *Clark* to know the truth.) And if we

ſhould

ſhould die before *Sunday*, we may all be *Damned*, for all the *Parſon's* care of us.

A Vengeance on him, and on all his Tribe! They mind onely the Fleece and not the Flock, &c.

And yet, you muſt know, that when the ſaid *Parſon* is at home, he never miſſes (if he be well) the Reading of *Divine Service* on *Holy days* at his *Pariſh* Church; no, although he has had no other Auditours but the Walls, and thoſe few of his own *Family*: And when the ſaid *Parſon* has (as he often has) called upon the aforeſaid *Diſſenters* and *Beaufronts* to frequent the *Divine Service* on the *Holy days*;

They have anſwered him to his very face, and complained, "That *Holy days* were firſt of the *Pope's* "Superſtitious Appointment, And that they doe more "hurt than good, for they make Servants *idle*, and "*bad Husbands*. And farther, ſaid they, "What "need we goe to *Church* on the Week-days, *Sunday* "is enough? God required but One Day in Seven: "We can Pray at home, as well as at the *Church*: "*Come Sir*, we muſt tell you, that you have a *Pope* "in your Heart, and that makes you ſo Superſtitious "as to Obſerve *Days* of Man's *Inventions*

And now, pray, Mr. *Reconciler*, be ingenuous, and tell the truth; What think you of this true Story, for it is no Romance? Do you not think, theſe men were, and all men like them are, Malitious, Obſtinate and Turbulent?

But, becauſe you profeſs you know not one of them, pray, Know you not one *Aſſociatour* or *Beaufront* (beſides your *Dear Self*) in all your Town and Country? Know you none of the Men of *Shaftsbury*? Or, Are they, and all your Acquaintance, ſince *Stephen Col-*

ledge his Execution, transformed from *Aſſociatours* into *Abhorrers*? from *Knaves* into *Honeſt Men*?

If ſo, it is very good News.

But if not, then pray, Sir, What makes you plead ſo earneſtly in their behalf, as even *to Damn* the *King* and *Government*, if they do not Humour you in Granting to the aforeſaid Factious *Beaufronts* and *Diſſenters*, a ſpeedy *Condeſcention*?

But to wave this Digreſſion, and to return to our former Querie.

Pray, Sir, tell us,

What Reaſon is there, That the *Diſſenters* ſhould be indulged, and the *Papiſts* proſecuted? Or why ſhould the *Diſſenters* onely be ſaved by an Admiſſion into our Church-Communion; But the *Papiſts*, though never ſo Religious, be Damned by an Excluſion? for according to your Doctrine,

If Excluſion will damn the one, it muſt alſo damn the other:

But you will object and plead;

1. That the *Papiſts* are Idolaters, and therefore ought not to be indulged. But, I pray, Does not Doctour *Owen in totidem verbis* ſay the like of us? How that all the *Miniſters* of the *Epiſcopal Proteſtant Church* of *England*, are *Idolaters*.

Vide, p. 33.

But, pray, Mr. *Reconciler*, be pleaſed to tell us, Wherein the *Papiſts* are *Idolaters*? I preſume you will anſwer (if any thing to the purpoſe) That

The *Papiſts* are *Idolaters*,

Either

Either becauſe they worſhip the *Hoaſt*:

Or, becauſe they Bow down to, and Worſhip *Images* and *Crucifixes*.

Very Good: If they do Worſhip the *Hoaſt*, *Crucifixes*, or *Images*, we then are of your Opinion, and do believe, that they are *Idolaters*: and our *Church* of *England* concludes the ſame of them, whilſt they worſhip the *Hoaſt* as *God*, which indeed is *no God*: for otherwiſe, were the *Hoaſt* (as all *Papiſts* believe) *Tranſubſtantiated* into the very Body and Bloud of *Chriſt*, *God-Man*, then it would be no *Idolatry* to Worſhip the *Hoaſt*.

But, Sir, As to *Crucifixes* and *Images*,

If a Religious bowing down to, and praying before, an *Image*, or *Crucifix*, with the Eye directed towards it and caſt upon it, *Be Idolatry*;

Then we muſt tell you, that Mr. *Richard Baxter*, your admired *Authour*, and your Great *Diſſenter*, is a Notorious *Idolater*. For, if Mr. *Baxter* himſelf, in his *Chriſtian Directory*, or if Doctour *Edw. Stillingfleet*, in his *Unreaſonableneſs* of *Separation*, may be credited,

The ſaid Mr. *Baxter* Writes, That it is Lawfull to fall down, and Pray, before a *Crucifix*, and that it is Lawfull to Direct our Eye towards the ſaid *Image* or *Crucifix*, for the better Stirring up of our Devotions; and therefore Mr. *Baxter* calls a *Crucifix*, *Medium Excitans*, not *Medium Terminans*, of our *Devotion*.

And

And no more ſay the *Papiſts* for themſelves, when they Bow to, or Pray before, a *Crucifix*, or *Image*.

And now (to argue a little with you.) If Mr. *Baxter*, a *Presbyterian*-Idolater, may be indulged, and admitted into our Church-Communion,

Then, pray, Why may not another Man, who is a *Popiſh*-Idolater, in like manner be indulged, and admitted too?

Verily, you muſt grant the Demand, and Indulge them *Both*, or elſe diſcover the partiality of your Conſcience and Affections.

But, pray, Sir, What is it that weighs down the Balance of your affections more towards the *Diſſenters*, than towards the *Papiſts*, ſeeing neither of them are *Proteſtants*?

The one party as well as the other are your Native Country-men, and therefore upon that account they both equally challenge your love.

And *Chriſt* died for *Papiſts* as well as for *Diſſenters* and *Beaufronts*, and therefore according to your *Own Argument*, you ought to be as ſolicitous for their Salvation, as for the others.

2. But you will again Object,

That the *Papiſts* are *Superſtitious*.

And ſo are the *Diſſenters*, as alſo the *Beaufronts*?

Joſ. Glanvill. *Eſſay* 4. *p.* 13.

It being a great Superſtition for any Man to oblige himſelf and his Party to ſerve God onely in ſuch and ſuch a particular way, Diſpleaſing to his Lawfull Prince, and contrary to his Royal Commands, when at the ſame time he might as well have ſerved God

God in the way commanded, which was and is, as pleaſing unto God, and much more pleaſing unto his Prince.

This is the great Superſtition All the *Diſſenters* and *Beaufronts* are Guilty of.

"And farther, it is † as great a Breach of, and "as great a Reſtraint put upon *Chriſtian Liberty*, "for any man to oblige himſelf not to *Doe a Thing* "*indifferent*, as to be Obliged by his Prince *to* "*doe it*. † The Plain Man's Way, *Sect.* 19. p. 40.

For every man in that caſe, is more his King's and *Sovereign's* Man, than his *Own:* And therefore, All thoſe Perſons who oblige themſelves and their Followers, *Not to obſerve* the Orders and Ceremonies of our *Church*, which are acknowledged to be things indifferent, and which are commanded by the King. All ſuch Perſons, whether *Beaufronts* or *Diſſenters*, are, not onely Diſloyal and Schiſmatical, but alſo Self-willed, and highly Superſtitious, as well as the *Papiſts*.

3. But you will plead farther;

That the *Papiſts* are ſo wedded to their Principles, as that neither *Scripture*, *Reaſon*, nor *Antiquity*, can divert them. And pray, Are not all the *Diſſenters* wedded as ſtrongly to theirs, if they be men of any ſetled Principles and Humours? indeed, as for the *Beaufronts*, they will not wait for either Scripture or Reaſon, But like the *Weather-Cock*, will turn with every wind.

4. But ſay you, The *Papiſts* have Vowed Obedience to the *Pope* of *Rome*.

And I pray, Have not the *Presbyterians* Vowed Obedience to their *Consistory*? And have not the *Independents* Vowed and Promised the like to their *Congregational-Church*?

5. But the *Papists* do all Deny the King's *Supremacy*.

And have we not proved, That all the *Dissenters* Deny the Same, and that therefore they are No *Protestants*?

6. But the *Papists* are Bloudy-minded Men, and hold with *Bellarmin*,* and other *Jesuites*, such as *Joan. Driedo*, That *Christian Kings* (if *Hereticks*) may, and ought to, be *Deposed*, and put to *Death*.

* *Papam habere plenitudinem potestatis super omnes Reges & Principes Christianos, & posse eos* Regnis privare, *& in temporalibus prorsus eximere plebem Christianam ab eorum obedientia & subjectione*, &c. Bellarmin. *de potestate summi Pontif. in Reb. Temporal.* c. 13. p. 149. *Edit.* Colon. Agrip. 1511. *Vid.* Stephen Colledges *Tryall.*

And pray, Do not all the *Dissenters* hold the same *Bloudy* Opinions?

For, (Because I know you love Repetition) pray, Who, but the *Dissenters* and the *Beaufronts*, raised the late Bloudy War and Rebellion, upon no other account (as was pretended) but that of *tender Conscience* and *Religion*? Who, but they, *Deposed* and *Murthered* the late King? of which you take not the least notice (as I remember) in all your Book.

Who but they entered into a New *Association* against the King, to seize on his Person at *Oxford*, and to *Depose* Old *Rowland* (as they most Opprobriously Nick-named Our and Their own Dread Sovereign the *King*) in case he should not yield to their Demands?

Was it not they, who Beheaded *Arch-Bishop Laud* in *England*, for being true to the King and the Church?

And

And was it not they, the *Diſſenters*, who the other day in *Scotland* Aſſaſſinated, and moſt barbarouſly Butchered and Murthered in the King's *High-way*, the moſt pious and eminently vertuous *Proteſtant-Arch-Biſhop* of St. *Andrews*, and that for no other Reaſon (as their own Party confeſſed on the *Gallows*) but becauſe the ſaid *Arch-Biſhop* was a true *Liege's-Man*, and a true *Church-Man*?

And now, Sir, Will you not grant that the *Diſſenters* and *Beaufronts*, are Bloudy-minded Men, as well as the *Papiſts*? And if they be ſo, pray tell the World, what's the Reaſon you ſo paſſionately Love them, and ſo bitterly hate the *Papiſts*?

In truth, Sir, If you would not Rail, and ſay (as ſome *Diſſenters* and *Beaufronts* already have done, and ſaid) that I am a *Papiſt*; the which, I bleſs God, I am not, and hope never to be; But (if I muſt confeſs) I am, and through God's Aſſiſtence I reſolve to be, and to die (what I ever profeſſed my ſelf to be) an hearty *Epiſcopal-Proteſtant* of the Church of *England*; But were it not for ſuch a Calumny, in truth, I would tell you, that if you are a right, true *Epiſcopal Proteſtant* (which I fear)

That, then in Reaſon, you ought to love the *Papiſts*, rather than the Obſtinate *Diſſenters*; Not but that you ought to uſe your beſt arguments to convert both; yet, if you will be partial in your Reſpect, then you ought to ſhew it to the *Papiſts*.

And the Reaſon for ſo doing, is this, *ſcil.*

Becauſe, The *Papiſts* are more like the *Epiſcopal-Proteſtants*, than any of the *Diſſenters*.

And you cannot but know ſo much *Philoſophy*,

" That where there is the greateſt Parity and " Likeneſs, There ought to be the greateſt Love.

The *Parity* and *Likeneſs* between them is this,

1. The *Papiſts* are (as the *Epiſcopal-Proteſtants* are) for the Sacred Order of *Epiſcopacy*, diſtinct from that of Presbytery and Deaconſhip.

But the *Diſſenters* are all againſt it.

2. The *Papiſts* (as the *Epiſcopal-Proteſtants*) are for *Monarchy* rather than for *Democracy*.

Calv. *Inſtit. l.* 4. c. 20. Whereas All the *Diſſenters* are (as was *Calvin*) rather for *Ariſtocracy* and *Democracy*, than *Monarchy* in the State.

3. The *Papiſts* (as the *Epiſcopal-Proteſtants*) are for ſolemnly Conſecrating and Dedicating Churches and Chapels unto the peculiar Service of Almighty God, and his Holy Worſhip.

But the *Diſſenters* are all againſt any ſuch pious Dedications and Conſecrations, for fear (ſay they) of placing *Holineſs* in one place more than in another.

4. The *Papiſts* (as the *Epiſcopal Proteſtants*) are for an Uniformity in *Divine Service*, and for a Set-Liturgy, and for the Peoples Reſponſals, That ſo all Perſons may ſerve God with one voice and mind, and in one way.

But the *Diſſenters* are againſt the Impoſitions of any ſuch Set-Forms and Liturgies.

5. The *Papiſts* (as the *Epiſcopal Proteſtants*) are for Impoſition of the Decent Ceremonies of the *Croſs* in *Baptiſm*, of *Kneeling* in the *Euchariſt*, of the *Surplice*,

Surplice, and of *Bowing* at the Name of *Jesus*.

But the *Dissenters* and *Beaufronts* (and the *Reconciler*) are all against the imposition of them: *Though it is to be Noted*, that the *Reconciler*, to hold his Great and manifold Preferments, uses them all, and one more, to wit, *Bowing* to the *Altar*, as he hints to us in his *Book*.

6. The *Papists* (as the *Episcopal Protestants*) do not prefer the *Pulpit* before the *Desk*, a Sermon before the Judicious Prayers of the Church; But they Command, and Commend both in their due places and order.

Whereas the *Dissenters* and *Beaufronts* Idolize the *Pulpit*, and slight the *Desk*: highly admire and cry-up Sermons and Preaching, but cry-down the Prayers of the Church, and sometimes in derision, have called the Holy Prayers of our Church, no better than a Mess of *Pottage*.

7. The *Papists* (as the *Episcopal Protestants*) are strict for *Catechising*, and for expounding upon the *Catechism* (according to *Canon*) on *Sundays* in the Afternoon, in the open face of the Congregation, that thereby not onely the youth, but also the elder people, may be taught the Principles of *Christianity*.

Whereas the *Beaufronts* and *Dissenters* will not come to Church at all on a Sunday in the Afternoon, if there be onely *Catechising* and *Exposition*, and no *Sermon*.

8. The *Papists* (as also the *Episcopal Protestants*) will not allow of any *Irreverence*, or walking up and down

down in any part of the Church, or ſitting with their *Hats on* in the Church.

But all the *Beaufronts* and *Diſſenters* do permit, and allow of this *Irreverence*, and will tell you, That a man is *Superſtitious*, and Worſhips the Walls, if he Religiouſly uncovers his head, when there is neither Singing nor Praying in the Church.

But one thing I have obſerved among them, when they have come to our Churches, That in time of *Sermon* (which they ſo much *Idolize*, and prefer before the *Prayers*) they will ſit with their *Hats on*, but in time of *Prayer* they will pull them off; as if God was not preſent in the time of *Preaching*, as well as of *Praying*.

I wondered at their doings, and once I asked of them, Their Reaſon for it.

Their *Anſwer* was this;

That in *Prayer*, they, by the *Miniſter*, ſpoke to *God*; and therefore, in Reverence to *God*, they, in *Prayer* pull off their Hats: and, for this Reaſon, the *Quaker* now will put off the Hat in *Prayer*.

But, ſaid they, In *Sermon*, or *Preaching*, *God*, by the *Miniſter*, ſpeaks to us, and therefore we put on our Hats, leſt we ſhould be thought to *adore* the *Miniſter* inſtead of *God*.

As if God was not as much to be adored when he ſpeaks, as when he is ſpoken to: Yet, this is the *Superſtition* of all the *Diſſenters*, I will not except any, no not the *Presbyterians*, nor the *Independents*; for though I never was in any of their *Conventicles*, as I know of, yet I have frequently obſerved in our Churches

Churches this *Superſtition* in them, *that is*, to put on the *Hat* in *Sermon*, and to put it off in *Prayer*-time.

9. The *Papiſts* (as the *Epiſcopal Proteſtants*) are for Burying all *Baptized Perſons Chriſtian-like*, *i.e.* decently and piouſly, with a Solemn Funeral Office.

"But the *Presbyterians* are indifferent, whether "there be at the Grave any *Prayers* or *Exhortation* "made to the Living or no; They that will, may; "and they that will not, may let it alone. Presbyterian *Directory* for Burying.

Juſt as our *Reconciler* ſays, *p.* 341. They that will have a *May-pole*, ſhall have one, and they that will not have a *May-pole*, ſhall have none. Reconcil. *p.* 341.

But the *Independents* and all the other *Diſſenters* are againſt all Funeral Offices. And their Buryals, for the moſt part, are no better than that of a Dead *Dog* or an *Aſſe*.

10. The *Papiſts* (as the *Epiſcopal Proteſtants*) are for keeping God's Houſe, the Church, Neat and Clean; and if the *Papiſts* err in this reſpect, it is in their exceſs.

Whereas the *Diſſenters* are for the other extreme, *to wit*, for *Sordidneſs* and *Naſtineſs* in their places of *Divine Worſhip*.

By theſe and other inſtances, the unprejudiced *Reader* may perceive in the *Papiſts* a great Parity with, and reſemblance unto, the *Epiſcopal Proteſtants*.

And therefore, if the *Reconciler* be an *Epiſcopal Proteſtant*, and if he will be partial in his Affection (which

(which is not at all neceſſary) then he ought, in Reaſon, to like that Party beſt, which is moſt like himſelf.

But yet, I would not have the *Reconciler*, nor my *Ingenuous Reader* to miſtake me, As if I pleaded for an Indulgence and favour to be ſhewn by the King and Government unto the *Papiſts*, becauſe in ſome things they reſemble us; and none to the *Diſſenters*, becauſe in no one *Eſſential* of either our *Church*, or our *State Government*, are they like us.

For in truth, I am, as I ought to be, againſt both Parties, *Papiſts* and *Diſſenters*.

This being my Opinion (with ſubmiſſion to my Superiours better judgments)

That, if either *Papiſts* or *Diſſenters* get the upper hand, our Church of *England*, as now Eſtabliſhed, and our King's *Supremacy* and *Authority*, will be utterly deſtroyed.

And therefore, it is humbly conceived, That a Reconciliation with the *Papiſts*, is as *impoſſible*, and as Pernicious and Dangerous (if poſſible) as a Reconciliation with the *Diſſenters*: For it is evident,

That unleſs the *Papiſts* will Renounce the Pope's *Supremacy*, and ſo ceaſe to be *Papiſts*;

And unleſs the *Diſſenters* will acknowledge the King's *Supremacy*, and ſo ceaſe to be *Diſſenters*:

Unleſs theſe two things be granted, It is impoſſible for the Church of *England*, as now eſtabliſhed, to be Reconciled unto either of theſe *Schiſmaticks*, whether *Papiſts* or *Diſſenters*.

S. Cyprian. *de Unit. Eccl.* §. 8. 298.

Nor is it ſafe for the Government to admit of *Schiſmaticks* into our Church-Fellowſhip, for *Schiſmatici duos Epiſcopos, duos Greges in una Eccleſia conſtituunt*; and they will bring in Confuſion, which is the

the deſtruction of all Order and Government: *Et dum Conventicula ſibi diverſa conſtituunt, veritatis caput atque originem reliquerunt*, &c. which words of St. *Cyprian* we will leave to the *Conventiclers* of both *Parties* to tranſlate, and ſeriouſly to conſider. We being well aſſured, that the Principles of both *Papiſts* and *Diſſenters* are inconſiſtent with *Truth*, and with the Well-being of our Eſtabliſhed Government in Church and State. Ibid. 299.

For, as has been already proved, *Papiſts* and *Diſſenters* Deny the King's *Supremacy*.

And therefore, notwithſtanding their taking the Oath of *Allegiance* (which many of them have taken) the *King* has no firm *Security* for the Preſervation of his Life and Crown, from either *Papiſts* or *Diſſenters*.

For if the *Pope* ſhould command the *Papiſts* (as he did *Ravillac*) or if the *Conſiſtory* bid the *Presbyterians* (as it did in the Depoſition and Expulſion of *Mary* Queen of *Scotland*) or if the *Congregational-Church* bid the *Independent* (as in the Murthering of the late King) or if the Spirit move, and bid the *Anabaptiſt* and *Quaker* (as it did *Venner*) to raiſe War againſt the King, becauſe he is an Heretick, and an ungodly Man, and to Depoſe and Kill him, not being fit for Government,

Then they all, both *Papiſts* and *Diſſenters*, muſt (according to their ſeveral Principles) obey their ſeveral Orders, and muſt Fight againſt, Depoſe and Murther the King, and deſtroy all that ſide with him.

Wherefore, that neither the King's Life and Crown, nor our own Privileges and Immunities, may be expoſed to their Cruelty and Uſurpation;

We humbly conceive it neceſſary, That the Laws of the Realm ſhould ſtand in force equally againſt both, *Papiſts* and *Diſſenters*.

Becauſe there is no party of men in this Kingdom, that ever were, or can be, according to their Principles, true and faithfull in all reſpects, to the King and the Government in Church and State, as now Eſtabliſhed, but onely the *Epiſcopal Proteſtants*.

And for a farther confirmation of this great Truth, we have the Atteſt of our preſent Dread Sovereign, in his Royal and Noble Speech unto the **Univerſity* of *Cambridge*, upon their humble and Loyal Addreſs made to him at *New-Market*, *Sept.* 18. 1681. In which, His Majeſty was graciouſly pleaſed to Oblige them, and indeed the whole Nation, with the following words and Aſſurances, *to wit*,

* *Dr.* Gower *Vice-Chancellour.*

King *Charles the Second* his Speech to the *Univerſity* of *Cambridge*, Printed in the *London*-Gazette by Authority.

" That He would conſtantly own and defend the " Church of *England*, as Eſtabliſhed by Law: of this " He bid them be *Aſſured*, for He would be as good " as his word, Notwithſtanding whatever Repreſen- " tation either had or ſhould be made of him to the " contrary: Being farther pleaſed to add,

" *That there was no other Church in the World, that* " *Taught and Practiſed Loyalty ſo Conſcientiouſly, as that did.*

In

In truth, This ſhort, but pithy *Speech* of His Sacred Majeſty, is a full Anſwer to the *Reconciler's* whole Book, eſpecially to that part of it, which ſo unworthily *Miſrepreſents* His Majeſtie's former *Declarations*, to the eye and ear of the World.

CHAP. VII.

The Reconciler's *Design proved to be, As Managed,* Malitious, *and* Treasonable, *towards the King and Governours, both of* Church *and* State.

OUr Church and State of *England* at present, God be Praised, are, by the Divine Providence, and by the King's wise Conduct of Affairs, in a very prosperous, well-ordered, and Setled State and Condition: And therefore, for any Man to wish, and endeavour (as does the *Reconciler*) their disturbance by an unnecessary Alteration of their Established Laws, is truely to wish them a worse state and condition than at present they are in.

And so to wish and endeavour, is (according to the *Stoicks* Philosophy) the height of Envy and Hatred. Μῖσος δέ ἐςιν ἐπιθυμία τὶς τοῦ κακῶς εἶ) τινὶ, &c.

Diog. Laert. *Zeno l. 7. p. 506.*

Now, that the *Reconciler*'s Design is (as he has managed it) thus *Malitious* and *Treasonable*,

Towards

Towards the King, in Scandalizing and Blaſpheming Him,

And towards the Church (as now Eſtabliſhed) in repreſenting her Biſhops and Governours as *Antichriſtian*, Cruel, and Tyrannizing over Godly Mens Conſciences; And in proſtituting her pious Orders and Conſtitutions to Publick Scorn and Deriſion;

That it is ſo,

Will be the Task of the following Lines and *Sections*, to prove.

SECT. I.

The Reconciler *Scandalouſly makes The King and Governours, the Authours of all our preſent* Schiſms *and* Factions;

And that for Two Reaſons;

1. BEcauſe they impoſe things indifferent upon the People.

2. Becauſe the King and Governours require of the Clergy ſubſcriptions to the things Impoſed.

As to the Firſt——the *Reconciler*'s own words are——

"Why do *Superiours* ſtill continue the Impoſiti- Reconciler, p. 1. p. 30, 31.
"on of thoſe Indifferent things, which do occaſion
"the *Schiſm*, &c?

And in *Page* 339. he Argues and Queries thus; *Page* 339.
"Whether thoſe Rules of the Church which con-
"cern

" cern things indifferent—ſhould not be altered or re-
" laxed, when it ſo happeneth that an *Horrid Schiſm*
" with all its dreadfull conſequences, *is by the Impoſiti-*
" *on of them cauſed* throughout the Body of the Na-
" tion?

But, a little to ſtop the *Carreir* of this fierce *WRITER*, and to Vindicate the Honour and Juſtice of our *King* and *Governours*, as to this particular, we entreat, it may be noted——

That the *Reconciler* is not onely *Diſloyal* towards his Prince and Superiours, in ſo Aſperſing them,

But alſo *Diſingenuous* towards his Ignorant *Reader*, in ſo miſerably impoſing upon him:

For the truth of the matter is briefly this,

To wit,

Not the *Impoſers* of things indifferent, But the *Separatiſts* and Diſobedient, are the Sole Cauſes of the *Schiſm.*

For it is Confeſſed by the *Reconciler*, and by the *Separatiſts*, that the things Impoſed are things Indifferent in themſelves, and have no *ſinfulneſs* in them.

And therefore the not obſerving them, when by Lawfull Authority Commanded, is a *Sin* of *Rebellion* and *Diſobedience.*

And *this ſin* of not Obſerving things Indifferent, when Lawfully impoſed, is the ſole and *Prime Cauſe* of the *Schiſm.* Nay, Mr. *Baxter* preſſes farther, *ſcil.*

" That, although it be a ſin in the *Magiſtrate*
" to Command, yet it is a Duty in the People to
" Obey His Command, in things not ſinfull in them-
" ſelves.

Mr.

Mr. *Baxter*'s own words are——

"Many a Ruler ſinneth in his Commands, when "it is *no Sin*, but a *Duty* of the *Inferiour* to Obey "them: A Ruler that hath but a bad end, or bad "circumſtances, may ſin in commanding, *And yet* "*it will be the Subjects Duty to Obey.* Yea, as to the "*Matter* it ſelf, it may be unlawfull for a Ruler to "command a thing that will doe no good, And yet "it may be the Subjects Duty to doe it. *Baxter's Cure of Church-Diviſions, Direct. 34. p. 194.*

"Therefore (ſays Mr. *Baxter*) remember that "ye do not prove it ſinfull in you to doe ſuch things, "by proving it a ſin in the *Impoſer*, unleſs ye have "ſome better Reaſon, and can ſhew *a Law of God for-* "*bidding you.* *Ibid. p. 195.*

And elſewhere he tells his *Reader*,

That a Form or Liturgy *defective*, may, and muſt be uſed, rather than a *Schiſm* by Separation be made, and rather than the Churches *Edification* be hindered by our Non-complyance with ſuch a *defective Form*—— His own words are——

"If I am reſtrained from the Publick Preaching of "the Goſpel, or exerciſe of my Miniſtery, unleſs I will "uſe a more *diſordered* or *defective Form*, I ſhall "take it for my Duty then to uſe it——for to uſe a "more *defective Form*, with Liberty to uſe my *beſt* "*Gifts alſo*, and to exerciſe my Miniſtery *publickly* to "all, is more to the Churches *Edification*, than (by "*Separation*) to uſe my Gifts onely a few days in a "Corner, and then (*for my Diſobedience*) to lie in "Priſon, and uſe them no more. *Ibid. Direct. 32. p. 185, 186.*

Thus

Thus far Mr. *Baxter* pleads excellently for Obedience to our *King* and *Governours, in things indifferent*; and which are not *forbidden* by ſome *expreſs Law* of God; and that not the *King*, nor the *Impoſers*, but the *Separatiſts* and *Diſobedient*, are the Authours and Cauſes of the *Schiſm* and *Faction throughout the Body of the Nation.*

☞ And great pity it is, that Mr. *Baxter*'s own practice, by a daily Separation from the Church of *England*, and by his Conſtant Diſobedience to the *King*'s and *Governours* Impoſitions of things Indifferent, ſhould ſo *Notoriouſly* Contradict his own *Doctrine.*

But to return to our *Reconciler*, and to ſpeak *ad hominem.*

The Sin of not obſerving things indifferent, when lawfully commanded, is the ſole and chief cauſe of the *Schiſm.*

This is no more than what the *Reconciler* himſelf has owned to be true in many places of his * Book, When, he Exhorts the *Diſſenters* to obey the *King* and *Governours*, and to Conform to their *Impoſitions.*

* Proteſt. Recon. *c.* 1. *p.* 22. *c.* 2. *p.* 29. *c.* 3. *p.* 58, 59. *c.* 5. *p.* 145. and *Preface*, *p.* 59.

And his Argument, perſuading the *Diſſenters* to Obedience and Conformity, is this, *ſcil.*

Becauſe the *Ceremonies* impoſed are things Indifferent,

Ergo, The *Diſſenters* ought to Obey and Conform,

Leſt, by their Diſobedience, they become Guilty of *Schiſm*——

For

For Separating when they ought not to Separate *.

* I verily believe all *Separate Congregations* in the Nation, which are not Subject to the Government of our *Dioceſans*, *are Schiſmatical*; and that all they who abet and head them, and exerciſe among themſelves *a Spiritual Juriſdiction Independent on them*, do ſet up Altar againſt Altar. *Prot. Recon. Preface*, *p.* 59.

Thus our *Reconciler* is become a very *Bifrons*, a *Janus* with Two Faces.

And with the One,

He looks upon the King and Governours as the onely *Authours* of our *Schiſms* and *Factions*, for Impoſing things Indifferent:

But with the other,

He looks on the *Diſſenters*, as the onely *Authours* and Cauſes of the *Schiſms* throughout the Nation, for their not Conforming to the *Ceremonies* impoſed, which are things Lawfully to be obſerved, they being things Indifferent.

As to the Reconciler's other Reaſon, ſcil.

That the King and Governours are therefore the *Authours* of all our *Schiſms*, Becauſe they require *Subſcription* † to things Indifferent, *&c.*

† Proteſtant Reconciler, *c.* 1. *p.* 7.

It is, as ſcandalous to the King and Governours, and as falſe, as the other Argument: And can be publiſhed for no other end, But to amuſe the World, and to prejudice the People againſt the King and his Government.

For did not God himſelf require an *Oath* (which is much more than Subſcription) of the *Prieſts* and *People* of *Iſrael*, thereby ſtrictly binding them to obſerve, not onely his *Moral*, but alſo his *Ceremonial* Law, which chiefly conſiſted of things Indifferent,

before they were lawfully Impoſed and Commanded?

And, I pray, Are not *Kings God's Vicegerents?* And is it not their *Prerogative* to be like God, and to Imitate him, in all things lawfull and expedient? And did not the Religious Kings and Princes of old, particularly *Nehemiah*, *Aſa* and *Joſias*, make the *People* take an *Oath*, and to *Swear Uniformity* and *Conformity* to God's Laws, and to ſome things that were *Indifferent* in themſelves?

Nehem. 5. 12. c. 10. 29. 2 Chron. 15. 14. 2 Chron. 34. 31, 33.

And have not all Chriſtian Kings and Princes, throughout all Ages, imitated thoſe Godly Kings, when they went about *Reformation?* Have they not required *Subſcription* to their Pious Orders and Conſtitutions? The *Reconciler* is not able to mention any one *Chriſtian Council*, or Chriſtian Emperour, King, or Prince, that ever made any *Canons*, *Laws*, or *Conſtitutions* for Government of the Church and State, but they required either an *Oath*, or *Subſcription*, for the better obſervation of their ſaid *Canons* and *Laws*; or elſe they ſubjoyned a dreadfull Puniſhment, ſuch as an *Anathema* and *Excommunication* upon Obſtinate Diſobedience.

☞ And yet, thoſe *Primitive Councils*, and Ancient Chriſtian *Emperours*, were never *Scandalized*, as is our *Gratious King*, and Governours; nor ever ſaid to be the *Authours* of *Schiſms* and *Factions*, for requiring *Subſcriptions* and ſtrict Obedience unto their *Impoſitions* of *things indifferent*, as our *King*, *Biſhops* and *Governours* are ſaid to be by the *Scurrilous Reconciler*.

SECT. II.

According to the Reconciler, *The King and Governours are Proud Men, and the Plagues of the Earth*, for Impoſing things Indifferent.

Take the *Reconciler*'s own words——

"IT ſeemeth Pride for men to inſtitute unneceſſary "Rites and Ceremonies, and ſay, I Command "you all to Worſhip God according to theſe my In- "ſtitutions and Inventions; and he that will not thus "Worſhip him, ſhall not have liberty to Worſhip "him at all (*Note Reader, * that this is an Abominable Lye told of the King and our Governours, for by Act of Parliament, Any Man with any Company, not exceeding five, may in his own Houſe worſhip God in any manner.*) "If (ſays the *Reconciler*) the work of "*Church-Government* be to make ſmall Matters great, "and make that damnable which before was lawfull, "and this without any Neceſſity at all, it will tempt "the People (as it does the *Reconciler*) to think ſuch "Governours to be

"*The Plagues of the Earth.*

*A Great Lie caſt upon the King and Government.

Prot. Recon. c. 10. p. 328.

To confirm all this Harangue, the *Reconciler* quotes Mr. *Baxter*'s *Diſp. 5th.* of *Human. Cerem. Ch.* 14. *Sect.* 8. and *Ch.* 5. *Sect.* 4.

And in the following words, he ſays, That not the *Diſſenters* for Diſobeying, But the *Governours* for Commanding Obedience, in things Indifferent, are *the Diſturbers* of the Churches Peace.

Prot. Recon. *ibid. p.* 328, 329.

SECT. III.

According to the Reconciler, *The King and Governours* Deſerve Death *for impoſing things Indifferent.*

The *Reconciler*'s own Words are ——

Prot. Recon. c. 10. p. 329.

"YOu (*Superiours*, *King* and *Governours*) diſturb the Church much more Sinfully (than "the *Diſſenters*) by laying ſuch *Snares* as ſhall una- "voidably procure it (*i. e.* a diſturbance) and then "taking occaſion by it, to make a greater diſturbance "by your *Cruel Execution*. *If the Fly offend*, and "*deſerve death*, by incauteloufly falling into the Spi- "der's Web; *What doth the Spider* (that is, the King "and Governours) *deſerve*, that out of her "own Bowels *Spread this Net in the way, and kills* "*the Fly* that is taken in it? Your own Actions moſt "concern your ſelves, try therefore whether you doe "well in *Commanding* and *Puniſhing*, as well as "whether others offend in *diſobeying*. Thus far the *Reconciler*, for which he again quotes Mr. *Baxter*.

Now, What Senſe can there be made of this Similitude between the *Fly* and the *Spider*, but this? to wit,

That the Venemous *Spider*, is *the King and the Governours*, who lay *Snares* for the People, by Impoſing on them Strict Laws for the Obſervation of Ceremonies

Ceremonies and things Indifferent: And that the Harmleſs innocent *Fly*, are the *Diſſenters*, who are caught in the Snares of the Laws made by the King and Governours, and for their *Rebellion* and Diſobedience are either put *to Death*, or Cruelly Puniſhed.

And therefore (according to the *Reconciler*) *as* the Spider *Deſerved Death* for making Webs, by which the *Fly* was Caught; *So* does the *King* and *Governours deſerve Death*, for making Laws, by which the People are Caught, and Reſtrained their Liberty, and their Tender Conſciences Impoſed upon, as to things Indifferent.

Never let this *Authour* any more Write againſt the *Jeſuits* for their *Treaſon*, untill he quits himſelf of the ſame.

SECT. IV.

SECT. IV.

The King and Governours (*according to the* Reconciler) *are Traytors to the Comm:n-Wealth, and Betrayers of the Peoples Liberties, for Impoſing upon them, Things Indifferent: And that, therefore, the People ought not* to yield *to their* Impoſitions; *But ought* To Rebell, *and Vindicate their Chriſtian Liberty.*

The *Reconciler's own Words are*———

Prot. Recon. c. 5. p. 160, 161.

"BOth theſe things (that is, the *Superiours*, King and Governours *Impoſing things Indifferent*, "and requiring *Subſcription* to them, Both theſe "things) do put *a neceſſary abſtention and reſtraint* "*upon us, as to the uſe of theſe things*; if therefore "(ſays the *Reconciler*) by ſo doing (*i.e.* the Supe- "riours, our King and Governours, if they) *in ef-* "*fect Betray our Liberties*, Diſſenters *ought not to* "*yeild* to them in the leaſt: nor ſhould good Chri- "ſtians by a Vow reſtrain themſelves from the free "uſe of things Indifferent.

And as bad, or rather worſe *Treaſon*, does the *Reconciler* utter, *p.* 338.

Where he plainly Suggeſts *Two things*; by which *Suggeſtions* he extremely prejudices and incends the Giddy-Vulgar againſt the *King* and his *Government.*

He

He *Suggeſts*,

1. That the *King* and *Governours* are going about *to Betray* the *City* and *Common-Wealth* unto the Enemy.

2. That therefore, The Subjects *May, and Ought to Rebell*, and Vindicate their own Privileges.

For the Subjects may (ſays the *Reconciler*) neglect and tranſgreſs the *Orders* and Commands of their King and Superiours, *In hopes of a Greater Good*;

The *Reconciler's* own Words are——

Secondly, "I Anſwer with the Learned *Camero*, "That even *Order* may be not onely laid aſide, but "even *neglected and tranſgreſſed*, for a *Greater Good*; "As when a *Citizen* doth *voluntarily riſe up againſt* "*a Magiſtrate*, who is endeavouring *to Betray the* "*City to the Enemy*, or a *common Souldier* againſt a "Rebellious *Officer*. Prot. Recon. c. 10. p. 338.

Never did *Hugh Peters* Preach and Print greater *Treaſon*.

For, upon the pretended force of this very *Treaſonable* Argument of the *Reconciler's*, did *Oliver*, and the *Rump*, with their Rebellious Army, cut off *King Charles* the Firſt His Head,

Pretending to the People, That the ſaid King was going about to bring in *Popery*, and *to Betray* the *City* (of *London*) and the whole *Nation* to their *Enemies*, and deprive them of their *Liberties*.

And

And becauſe (as they alleged) that He Impoſed ſuch *Ceremonies* and *Orders* upon Tender Conſciences as would Damn the Souls of *Myriads* ——— Therefore it was, that the late *Rebels* made War againſt the ſaid King and *Murthered* Him.

And loe! Here is a Second *Hugh Peters*, one that ſtyles himſelf, not onely a *Proteſtant*, but a *Prieſt*, nay, a *Cathedral-Man*, and therefore Doubly obliged to the King and the Church; *yet loe!* Here is Such an One, That dares publiſh in Print, That it is not onely lawfull, but neceſſary, *to Neglect*, and *Tranſgreſs* the *Magiſtrate's Orders*, and to *Rebell*, *if ſo be*, The Subjects apprehend a *Greater Good* will accrew to them *thereby*:

That is to ſay,

If the Subjects do fear, that *Myriads* of Souls will be Damned by the *King's* and *Magiſtrates Impoſitions*: But may, and will be Saved by their *Rebellion*, and Tranſgreſſing ſuch Orders and Impoſitions,

Then (according to the *Reconciler*) the Subjects May, and Ought to *Rebell*.

The *Reconciler's* own words farther are———

Ibid. c. 10. p. 338. "Now (ſays he) Charity is greater than Faith, "and therefore is a greater Good than *Order* in Ex- "trinſecalls, and the Salvation of Souls is the end of "*Order*, That therefore muſt be better than the "Means, and conſequently *Order* may be *tranſgreſ-* "*ſed*,

"*ſed*, when it *is Neceſſary for that end to be* "*ſo.*

That is, in plain *Engliſh*,

The King's and Governours *Orders* and Laws may Lawfully be Tranſgreſſed; Treaſon and Rebellion may Lawfully be Committed, whenever the People ſhall think, for their *Greater Good* and *Eaſe*, it ſhould be *So.*

Thus the *Reconciler* takes the Liberty and Confidence to ſpeak out that *Treaſon*, which the Shamefaced *Diſſenter* dares onely conceive in heart and mind;

And which of the Two, is the moſt Malitious, and dangerous to the King and his Government, we will leave to others to determine.

SECT. V.

The Reconciler *Scandalously affirms, That the King and Governours want Piety and Prudence, And therefore it is, that they impose upon the People, Things Indifferent.*

FOr Proof of this, the *Reconciler* quotes Doctour *Tillotson*, though very Falsely:

The *Reconciler's* own words, are——

Prot. Recon. *Preface, p.* 19. "If then this be not done (to wit, an *Abolition* "of things Indifferent) it must be, in his Judgment "(that is, in Dr. *Tillotson's* Judgment) through de- "fect of Piety and Prudence in *some men* (that is, if he writes sense, through defect of Piety and Prudence in the King and Governours (especially of the Church) for of such Dr. *Tillotson* treats in his said *Sermon*) "or through Consent with what is reasonable in "others, *&c.*

Tillot. *Serm. on St.* John, 13, 34. 34. *p.* 28.

Now that the *Reconciler* means the *King* and *Governours*, by what he says, is evident;

Because, he knows, and confesses, that it is in the power of none, but onely of the King and Governours, to alter the Imposition of things Indifferent. And therefore (according to the *Reconciler*) The King and Governours continue the Imposition of things Indifferent, through *want* and *defect* of *Piety* and *Prudence*.

And

And now, pray, Is not this *Reconciler* worthy of Reproof? to call his King and Governours, *Ungodly, Imprudent.*

What can he call them worſe?

In our thinking, it is all one, as if the *Reconciler* had Mounted the Stage at *New-Market* (where the King was, much about the Time when his *Book* came forth) and there had made Proclamation in the open Market, and Harangued the *Diſcontented People* with ſuch Phraſe as this——

O Brethren! Be wiſe, and look to your ſelves, for our *King* is a *Fool*, our Governours are all like him, *unwiſe* and *imprudent*; they are, as he is, *ungodly, wicked men*, and for *want* of *Grace*, and through Defect of *Piety* and *Prudence*, Therefore it is,

That they continue the *Impoſition* of *things Indifferent* upon you; for, I will aſſure you, had they the *Wiſedom* and *Prudence which is from above*, or were they acted by *a Spirit of Grace* and *Holineſs*, They would eaſe Mens *Conſciences*, and would ſoon take away theſe Heavy Yokes and Burthens (I mean, the Impoſition of things Indifferent) from off your Necks.

But alas! Dear Brethren, I tell you, and ſo does Doctour *Tillotſon* tell you, That the *King* and *Governours* want *Piety* and *Prudence*, And that is the very Reaſon of their *Impoſitions.*

Now, What is all this? But a *New Plot* againſt the King and Government: What is it? But to Alarum the *People*,

First, That the King and Governours are *Ungodly*, *Imprudent*.

Secondly, That (according to *Calvin*'s Doctrine) Becauſe they are *Fooliſh* and *Ungodly*, they are therefore unfit for Government. And,

Thirdly, Becauſe they are *Ungodly*, *Imprudent*, and *Unfit* for *Government*, Therefore, the *People* may *Oppoſe* them, and may (as *Calvin* and *Knox* Taught) *Depoſe* them.

Calv. *Inſtit.* l. 4. c. 20.

Thus (in our apprehenſion) the *Reconciler* again Sounds the Trumpet to a New Rebellion, Odiouſly and Malitiouſly miſrepreſenting the King and Governours unto the People, as *Idiots* and *Fools*, as *Wicked* and *Ungodly*.

SECT. VI.

According to the Reconciler, *The King and Governours are the Deſtroyers of the Work of God, and the Murtherers of Myriads of Souls, for impoſing things Indifferent.*

The *Reconciler's* own words are——

"IF I durſt (ſays he) make the *Parallel*, it unavoidably would be this; That ſince *Superiours*, by uſing of their Power, in the Commanding of theſe *things Indifferent*, doe that which, accidentally, and through the weakneſs of *Diſſenters*, doth Miniſter unto that *Schiſm*, which is Deſtructive to them, it may be feared; that they (*i.e.* the *King* and *Superiours*) *deſtroy the work of God*, and unneceſſarily cauſe the Souls to *periſh for whom Chriſt died.* Proteſt. Recon. c. 4. p. 98.

And *Page* 99. He adds.

"Were I worthy to adviſe my *Governours*, I would ſay, Haſt thou (O King!) power in theſe things Indifferent? *Have it to thy ſelf before God*; and uſe it to that end, for which alone he gave it, for *Edification, and not for Deſtruction.* Ibid. p. 99.

Here is plain Engliſh, and there is no need of an *Oedipus* to unriddle and find out the *Odium* and *Scandal* caſt upon the King and our Superiours.

And

And, in *Page* 195,

The *Reconciler* has these words, to the same purpose——

Prot. Recon. c. 6. p. 195. "A Scandal (says he) in the Nature of it being "Spiritual *Murther*, it is to me a wonder how Men "(that is, the *King* and *Governours*) can think it is "consistent with *Christian Charity* to enjoin any thing "unnecessary, whence, by experience, they (*i. e.* the "*King* and *Governours*) know the *Murther* of innumerable Souls is like to follow: Now, must it "not oblige *Superiours* to lay aside a thing Indifferent "(*as all the Ceremonies are*) for the preserving of "many *Myriads* of Souls from Ruin?

Page 196. "It being then not necessary for *Superiours* "to Command things Indifferent, much rather "should they Quit them, than be (as they are) "*Accessory* to these sad Consequents of that Command, to wit, the *Murther* of so many *Myriads* "of Men——God Grant (says he) That our "*Lawgivers* (the *King* and *Governours*) may make "the due Inference from the Premisses, *&c.*

Now, *Good Sir*, What Inference would you have us think, the *King* and *Governours*, in Honour and Justice, should make from your Premisses, But to Reward the *Traytour* according *to his Treason*? unless he shall timely Repent, Openly Recant, and beg Mercy: which God grant he may, and then we hope the King's *Clemency* will be farther signalized in *Pardoning* so *Notorious* an *Offender*.

SECT. VII.

SECT. VII.

The King Commands Men to Sin, according to the Reconciler, *When he Commands their Obedience as to things Indifferent.*

The *Reconciler's* own words are——

"MOreover this may be farther Argued, That, Prot. Recon. c. 6. p. 200.

"*Qui non vetat peccare cum poſſit, jubet.*

"He that, being a *Superiour* (as is the *King*) doeth "not what lawfully he may for the prevention of his "Subjects Sinning, *does Command his Subjects to Sin.* "Now it is confeſſed by our *Superiours*, that if they "pleaſe, they may abate theſe Impoſitions of things "indifferent.

"And it is alſo certain, that the not abating of "them is the Occaſion of the *Schiſm*, and ſo of the "Great Sin of many of their Subjects; How then "will they avoid (according to this Rule,

"*Qui non vetat peccare cum poſſit, jubet*)

"from commanding their Subjects to Sin, when they "may, but will not, prevent their ſinning?

Moſt Excellent Logick!

The

The King and Parliament Command by Law, that whoever calls the King *Fool*, or *Papiſt*, ſhall be *hang'd*:

A certain *Rebellious Fellow* wilfully tranſgreſſes that Law, And is *hang'd* for it;

Ergo, Becauſe the King and Parliament had Power, not to make *that Law*, and after they had made it, they had power to Repeal *that Law*, But *would not*, *Therefore* the King and *Parliament Commanded* that Rebel *to Sin*, and therefore the King and Parliament are doubly Guilty,

Firſt, Of the *Rebel's* Sin.

Secondly, Of his Death; in not *preventing* both, by Repealing the ſaid Law:

For, according to the *Reconciler*,

Qui non vetat peccare cum poſſit, jubet.

SECT. VIII.

The Reconciler's *Rule, for the King and Governours to Obſerve, in caſe any Evil Conſequents ſhould happen through the* Diſſenters *Diſobedience after a Condeſcention Granted; to wit,* To leave the Event to God.

The *Reconciler's* own words are——

"IF (ſays he) it be Objected, That ſhould our *Superiours* Indulge *Diſſenters* in theſe Matters, the *Diſſenters* would never be contented with the Abatement of three *Ceremonies*, unleſs (as Dr. *Womack* urges) we ſhould alſo yield up the Churches Government, and leave the *Biſhop* and every *Pariſh-Prieſt* unto the Choice of the People. Prot. Recon. c. 10. p. 326.

The Anſwer and Rule——

"To this (ſays the *Reconciler*) I Anſwer, if ſo (*God's will be done*) however, let us doe our Duty, and Aboliſh theſe three Ceremonies, *ſcil. Croſs in Baptiſm*, *Kneeling at the Sacrament of the Lord's Supper*, and *Bowing at the Name of Jeſus*, let us doe our Duty, And *leave the event to God*, &c.

That is, to ſpeak plainly,

If the *Diſſenters* will not be ſatisfied, *However*, the King and Governours ought to *Indulge them*, and *Leave the Event to God.*

And if by ſuch an Indulgence, the *Diſſenters* ſhall deſtroy all our *Church-Government*, and bring in Confuſion among us, *God's will be done*; However, the King and Governours muſt doe their Duty, and *INDULGE them*, and then,

Leave the Event to God.

And if the Pragmatical People ſhall uſurp an unlawfull power to themſelves, and ſhall chuſe their own *Biſhop*, and every *Pariſh Prieſt*, *Volens Nolens* the King, or any Proper Patron, *God's will be done: However*, the King and Governours muſt doe their Duty, and give the People their Liberty, and then,

Leave the Event to God.

If *Diſſenters* ſhould (as they did in 48) Mutiny, Rebell, and Cut off this King's *Sacred Head*, as they did his *Fathers*, and deſtroy all Good Order and Government in Church and State (as formerly) under the fair Pretence of *Liberty of Conſcience*, it ſo, *God's will be done*; *However*, The King and Governours muſt doe their Duty, that is, *Indulge* the *Diſſenters*, and meekly reſign up their Lives and Concerns to the Mercy and Courteſie of their Rebellious Enemies, and then

Leave the Event to God.

Now, ſhould this Rule of the *Reconciler's*, take place in its full Latitude, without the due uſe of *Means*, for the Support of *Government*, and for the Suppreſſion of *Vice*, *Rebellion* and *Treaſon*, Then there would be nothing but *Anarchy* and *Confuſion* in *Church* and *State*: Which evil Deſign to bring to paſs, has been the great endeavour of All the *Reconciler's Arguings*.

For

For, the main force of all his Arguments for *Condeſcention* to the *Diſſenters*, have tended to nothing more, than to break down the Hedge of all our Good Laws and Orders for *Uniformity* and *Conformity*, and to introduce an Unbounded Licentiouſneſs and Confuſion.

And therefore, we may very truely Conclude,

The *Reconciler*'s Deſign in Publiſhing his *Book*, as Managed by him, to be Malitious and Treaſonable towards the King, the Church and the State, as now Eſtabliſhed.

M 2 CHAP. VIII.

CHAP. VIII.

The Reconciler's *Propoſition Proved to be Falſe.*

His *Propoſition* is this, *ſcil.*

Prot. Recon. c. 1. p. 4. "THat Things Indifferent (conſidering the Circumſtances our Church and State at preſent are in) ought not to be Impoſed by the *Legiſlatours*, as Conditions of "*Church Communion.*

This Propoſition, as it is propounded by the *Reconciler* is to be conſidered two ways,

1. *Simply* and *Abſolutely* in it ſelf,

2. *Relatively*, as it refers to the preſent Circumſtances our Church and State are in.

In both reſpects it will appear to be falſe.

1. For take it *Abſolutely*, as ſimply conſidered in it ſelf, And then his *Propoſition*, which is the main hindge and Herculean Pillar on which his whole Book depends, runs thus, *ſcil.*

That

That at no time Things Indifferent ought to be imposed upon the People as Conditions of Church-Communion.

The Falsity of this *Proposition* is Proved,

1. By the Testimony of Sacred Scriptures to the contrary.

2. By the Authority and Canons of the first and most Ancient *Councils*, And by the examples and practices of the Primitive Christians in their Church-Government.

3. By Reason, and the Natural Grounds of Ecclesiastick Polity and Government.

All these speak the expediency and lawfulness (if not Necessity) of *imposing Things Indifferent as Conditions of Church Communion.*

The prosecution of these Arguments at large, we shall leave for an entire Discourse of it self.

And at present onely touch briefly upon them in their order.

And therefore, as to the first.

1. Several Instances in Canonical Scripture speak it lawfull to impose things Indifferent as Conditions of Church Communion; For God, in the very first founding of all good Order and Government, between Himself and Mankind, did Impose a thing in it self Indifferent, to wit, the *not eating of the Forbidden Fruit,*

Fruit, as a neceſſary condition of Communion and Fellowſhip with Himſelf.

And God Excommunicated *Adam* and *Eva* his preſence, his love and favour, for not obſerving that Ceremony and Impoſition of *not eating the Forbidden Fruit*, which *fruit* might have been eaten, as well as any other fruit in the Garden of *Eden* (as *Clem. Alexandrinus* notes) had not *God* by a ſtrict *Impoſition* commanded the contrary, on purpoſe to try the ſincerity of Man's obedience to him his *Lord* and *Creator*.

And farther, under the *Moſaical Law*, *God Himſelf*, and *Moſes* by his Command, Impoſed many indifferent and unneceſſary things, as neceſſary conditions of *Church Communion*, ſuch as All or moſt of the *Levitical Rites* and *Ceremonies* were, whoſe obſervation was injoyned upon pain of *Excommunication*, and ſometimes of *Death*, in caſe they were wilfully neglected.

And God gave Authority not onely to *Moſes* and *Aaron*, but alſo to other his *Vicegerents*, ſuch as the *Judges* and *Kings* of his choſen people the *Jews* to impoſe things Indifferent as Terms and Conditions of *Church-Communion*, ſuch as the uſe of *Bloud*, *Oil*, *Salt*, and other things in their Sacrifices, ſuch as the uſe of *Garments*, *Ephods*, *Veils* and *Surplices*, and *Bowings* in *Divine Worſhip*; *Waſhings* and *Purificati-ons* of their very *Garments*. And all manner of *Muſick*, ſuch as their *Superiours*, eſpecially ſuch as King *David* and King *Solomon* ſhould judge moſt conducing to God's Glory, and to the better ſtirring up of the Peoples Devotions and Affections in the Worſhip and Service of God.

The

The *Impoſition* of *Holy Days* is the Impoſing of a *thing Indifferent*, for all *Days* in themſelves are alike. And yet, God highly approved of Queen *Eſthers* and her Uncle *Mordecai*'s Impoſition of the *Holy Days* called *Purim*, upon the People, for ever to be ſolemnly kept, as neceſſary Conditions of *Church Communion*: And, it is to be noted, that this *Impoſition* was laid upon the People without any Command from God, in time of *Baniſhment*, when the Church was in *Perſecution*, yet, even then, in ſuch *Circumſtances* as thoſe, did *Queen Eſther* uſe her *Authority*, as to the Impoſing of things Indifferent. And if ſo, then ſurely much rather may *Kings* and *Queens* uſe the ſame Authority in times of Proſperity.

The Feaſts of Dedication of the Temple and of the Altar, but eſpecially of the *Wall* of *Jeruſalem*, was in it ſelf a Thing Indifferent, and yet they were ſo ſtrictly Impoſed, as that whoſoever wilfully neglected their Obſervation, was under an *Anathema Maranatha*. Dr. Kellet. *Tricen. l.* 1. *c.* 5. *part.* 8. *p.* 23.

And it is very Remarkable, that our Lord *Jeſus Chriſt* who came to *fulfill all Righteouſneſs*, and to ſet an unerring pattern and example of Obedience unto all under Command, Did himſelf approve of the *Feaſt of Dedication* inſtituted by the *Macchabees*; (*l.* 1. *c.* 4. *v.* 59.) *Judas and his Brethren, with the whole Congregation of Iſrael, Ordained, that the days of Dedication of the Altar ſhould be kept in their ſeaſon, from year to year, by the ſpace of eight days.*)

For, St. *John* 10. 22. *It was at Jeruſalem, the Feaſt of the Dedication, and it was Winter, and Jeſus walked in the Temple*, &c.

So that (if you reade on) our *Saviour Chriſt* did not onely honour with his Preſence *theſe Holy-Days* of

of the *Macchabees* appointment, But he alſo confirmed the lawfull uſe and Impoſition of them, by his working of *Miracles* on *thoſe very Holy-Days*.

And farther, That *Chriſt* might ſet a perfect Example of Obedience unto all *Subjects*, as to things Indifferent, when by Lawfull Authority impoſed,

Chriſt himſelf did therefore obſerve all the Minuter Rites and Ceremonies of the *Law*, and of the *Paſsover*, which none ever did, or was able to doe, before him.

And leſt *Chriſt* ſhould give any offence to the *Superiours* then in power, he obſerved the Impoſitions and Ceremonies of the very *Phariſees*, which they by their own Laws had injoyned upon the People, as *Terms* and *Conditions* of their *Church-Communion*. And particularly, *Chriſt* obſerved the *Phariſees* Religious Orders of *Waſhing the Feet* at Feaſts, and at the *Paſsover*; which was onely an Ordinance of *Humane Invention*. And *Chriſt* did publickly *blame* the *Phariſee* for not giving him Water to Waſh withall, according to the *Phariſees* Orders and Impoſitions.

St. Luk. 7. 44.

St. *Peter* poſitively determines againſt the *Reconciler's* Propoſition, not onely *Categorically*, but alſo *Univerſally*, commanding Submiſſion and Obedience unto *every Ordinance* of the King and Governours, which is not againſt the written word of God, 1 *St.* Pet. 2. 13. 18. *Submit your ſelves to every Ordinance of Man for the Lord's ſake, whether it be to the King as Supreme, or unto Governours as unto them that are ſent by him*; that is, ſent by God and the King, ſuch as are *Magiſtrates* in the State, and *Biſhops* in the Church, all ſent, and ſet over the People, by God and the King.

Eraſ. & Grot. *in Loc.*

And

And in *v.* 18. of that *Chapter*, St. *Peter* adds, as the *Whole Duty of Man*, this Injunction, *Fear God, Honour the King:* Thereby plainly intimating unto us this excellent Truth, *ſcil.*

That if we will not peaceably ſubmit to every *Ordinance* of the *King*, as to Things Indifferent, but will become Mutinous and Rebellious, and make a *Schiſm* and *Faction* in the Church and State, by our Diſobedience, *then*, notwithſtanding our high Profeſſion of Religion, we neither *Fear God*, nor *Honour the King*.

Secondly, The *Practice* of the Primitive times of *Chriſtianity* ſufficiently Declares the *Reconciler's* Propoſition (as taken abſolutely and ſimply in it ſelf) to be falſe.

In the Firſt place, if we conſider the Authour of our Chriſtian Religion *Jeſus Chriſt*, and his *Practice*, we ſhall find,

That although *Chriſt* Inſtituted the *Sacrament* of the *Lord's Supper*, and commanded *Bread* and *Wine* to be uſed in the Celebration thereof,

Yet He (even *Chriſt*) left it to the prudence of the *Governours* of the *Church* to determine the *things Indifferent* in that Holy *Sacrament*.

As for inſtance, He left it wholly to the *Governours* of the *Church* to determine what kind of *Bread*, whether *Barley*, *Oaten*, or *Wheaten*; whether *fine* or *courſe*, whether (as among the *Jews* at the *Paſſover*) onely *unleavened*, or *leavened* Bread;

As alſo what kind of Wine, *Red* or *White*, whether Wine *onely*, or Wine mixed with *Water*, as is the uſe of many *Churches* in Remembrance of *Water* and *Bloud* that iſſued out of *Jeſus* his ſide on the Croſs. In

like manner, *Christ* determined nothing, as to the *Priests* and *Ministers* Garments, nor as to the Peoples *Posture* and *Gesture* (whether *Sitting*, *Kneeling*, or *Standing*, or *Lying along*) at the Receiving of the *Sacrament*; But he left these *indifferent things* wholly to the Determination of the *Governours* of every *National Church:* And, as *Christ* determined nothing in these particulars,

So, neither did the *Apostles*, nor does any part of the *Canonical Scriptures* Determine, what *Form* and *Liturgy*, what kind of Garments, what Posture and Gesture, the Priests and People shall use and observe in Divine Worship, and in Receiving the *Lord's Supper*, But leaves all such circumstances and things of Indifferency unto the Prudence of the *Supreme Governours*.

Counterm. c. 4. p. 41. And therefore, it is judiciously noted by the *Countermine*,

That although the Sacred *Scriptures* are a perfect Rule for *Faith* and *Doctrine*, yet they do not lay down particular *Rules* for particular *Discipline* and *Modes* of Worship; Nor do they determine that in such a particular Garment, Posture or Way, and in no other, All Nations shall in the *Sacrament*, or in Divine Worship serve God.

For God (in his infinite Wisedom) has left the Particular Rules of *Discipline* and *Modes* of Worship, unto the Care, Wisedom and Prudence of the *Supreme Magistrate* to determine.

Onely, the *Scriptures* lay down certain General Rules, which the *Supreme Magistrate*, and all *Imposers* of Laws (whether Civil or Ecclesiastick) are bound in Conscience to observe, such as,

1. To

1. To enact, and doe all things *to the Glory of God.*

2. To doe all things with *Decency* and *Order.*

3. To be *Moderate* towards all Men, that is, not to be *bitter* and *wrathfull*, but *meek* and *mild* towards all men, as far as Law and Reaſon will permit, * with all *Reſolution* and *Firmneſs* of Mind to hold faſt the *Form of ſound words*, of *Good Order* and *Diſcipline*; it being inconſiſtent with the Honour, Truſt and Dignity of the *Superiours* and *Governours*, to be toſt to and fro with every wind of Doctrine, or Popular Perſuaſion.

* *Vid.* Mr. Evans *Excellent Diſcourſe on the True Notion of* Moderation, *Preached before the Lord Mayor of* London.

This is the *Moderation*, and theſe are the *General Rules* which the *Scriptures* injoyn the *Legiſlatours* to obſerve in their Impoſitions of *things indifferent.*

As for the Ancient *Councils* and *Fathers*, they declare (by their practice) the *Lawfulneſs*, and ſometimes the *Neceſſity* of Impoſing things Indifferent, as Conditions of *Church-Communion.*

Take for inſtance,

The Firſt *Chriſtian Council* that ever was, to wit, that at *Jeruſalem*, where St. *James* (Biſhop of *Jeruſalem*) preſided; In which, *Abſtention* from the uſe of things, Indifferent in themſelves, was Impoſed: Such as *the Abſtaining from Pollutions of Idols, i.e.* from Meats and Drinks offered to Idols: *and from things ſtrangled and from blood:* Theſe things, in themſelves, were good, *for every creature of God is good, and nothing is to be refuſed, if it be received with thankſgiving, for it is ſanctified by the word of God and prayer,* 1 Tim. 4. 4.

And yet, the *Apoſtolical Council* Impoſed the Abſtaining from the uſe of theſe things, Good in themſelves, *as neceſſary conditions of Church-Communion*, Act. 15. 20, 28, 29.

It is confeſſed, That the *Reconciler* makes mention of this *Apoſtolical Council* at *Jeruſalem*: But in his Notes upon it, he gives himſelf a *ſhrewd Box* on the Ear, *p.* 302. for his words are——

Prot. Recon. c. 8. *p.* 302.

"The things impoſed by the *Apoſtles*, were, in "their nature, things *Unneceſſary*—— But yet for "preſervation of the *Churches* Peace and Union, and "for prevention of Scandal to the Believing *Jews*, they "were neceſſary to be Impoſed, as Conditions of "*Church-Communion*, &c.

Now, from the *Reconciler*'s words, we thus argue, *ſcil.*

That if the *Apoſtles* did Impoſe things *Unneceſſary* and *Indifferent*, when they ſaw it neceſſary for the Good, *i. e.* for the Peace and Union of the Church, and for the prevention of *Schiſm* and *Scandal*; Then may the *King* and *Governours* Now Impoſe things Indifferent and Unneceſſary, when they ſee it is Neceſſary, for prevention of *Scandal* and *Offence* unto the *Epiſcopal-Proteſtants*, who are the Onely Supporters of the Eſtabliſhed Government in *Church* and *State*: And *Thouſands* of theſe Canonical, Pious *Conformiſts* do think in their Conſciences, the preſent Ceremonies in the Church ought to be Continued, for the *Fame*, *Peace* and *Uniformity*, of the Glorious *Church* of *England*, which ever uſed them; And for their own great *Antiquity*,

Antiquity, *Decency* and *Utility*; as Judicious *Hooker* Argues. Hook. *Eccleſ. Pol.* 1. 5.

Farther, as the Firſt *Chriſtian* Council at *Jeruſalem*, ſo the Four Firſt *General Councils*, did Impoſe things Indifferent upon both *Clergy* and *Laity*, as Conditions of *Church Communion*; as any one may know, who will but conſult their *Acts* and *Deeds*.

The obſervation of *Eaſter-Day*, whether on the *Jews Paſſover*-Day, or on the Firſt Day of the week, was a thing Indifferent, and ſome obſerved it at one time, as did the *Jews*, others obſerved it at another time, as did the *Romaniſts*. But, for *Uniformity ſake*, the Firſt General Council at *Nice* (the Emperour *Conſtantine* being preſent) determined, That all *Chriſtians* throughout the World ſhould celebrate *Eaſter* on one and the ſame *Lord's Day* in the year. Euſeb. *in vit.* Conſt. 1. 3. c. 18.

To Pray unto Almighty God on *Sundays*, whether *Kneeling* or *Standing* was in it ſelf a thing Indifferent; But yet, the General *Council* at *Nice*, for *Uniformity ſake*, Impoſed upon the People the Poſture of *Kneeling in Prayer*-Time on the *Week*-Days, but *Standing* in time of Prayer on the *Lord's Days*, commonly called *Sundays*. *Canon* 20.

And *Tertullian* informes us, that in his time, *Die Dominico jejunium Nefas ducimus*, *vel de Geniculis adorare*, &c. It was counted a Sin on the *Lord's-Day*, either to *Faſt*, or to *Pray* and *Adore* God *Kneeling*. Tertull. *Corona Mil.* c. 3.

To *Dip*, or *Sprinkle* the Party Baptized, was a thing Neceſſary in Holy *Baptiſm* to be obſerved;

But, to *Dip*, or *Sprinkle* the Party Baptized more than *Once*, was a thing Indifferent.

But yet, by the *Ancients*, it was Impoſed upon the *Clergy* and *People*, that the Party Baptized ſhould be *thrice*

thrice Dipped or Sprinkled, in Reference to the *Three* Sacred Perſons in the Holy *Trinity*. Hence that of *Tertullian*, *Dehinc ter Mergitamur*, &c. And the ſame *Order* was commanded upon the pain of *Depoſition*. And *Zonaras*, on that *Canon*, ſaith, (as our *Reconciler* himſelf well notes) Τὴν μίαν ἐπιτιμίζειν καταδύσιν ἀσεβές ἐστιν. That it is an ungodly thing to *dip* in Holy Baptiſm but *Once*. *Tertullian* mentions many things Impoſed upon the People as terms of *Church-Communion*, and he ſays, the Ground and Warrant for thoſe Impoſitions was not the *Scripture*, but Ancient *Cuſtome* and *Tradition*. *Harum & aliarum ejuſmodi Diſciplinarum ſi Legem expoſtules Scripturarum, nullam invenies: Traditio tibi prætendetur Auctrix, Conſuetudo Confirmatrix, & Fides Obſervatrix.*

Tertull. *Ibid.*

Apoſtolical Can. 49.

Tertull. *Coro. Mil. c.* 4.

Thirdly, As *Reaſon* ſpeaks a neceſſity of making *Civil* Laws for prevention of diſorder, and confuſion in the *State*, ſo *Reaſon* ſpeaks it as neceſſary to make *Laws Eccleſiaſtical* for preventing the ſame *Miſchiefs* and Inconveniences in the *Church*.

And when ſuch *Laws* are made, and nothing can be found in them which is abſolutely ſinfull, then *Reaſon*, as well as *Religion*, commands Obedience to them.

As Moral *Wiſedom* preſerves Common Life, by ordering what is *Convenient*, ſo Civil and Eccleſiaſtick *Wiſedom* preſerves Life in the State and Church, by ordering what is Neceſſary and Expedient.

Hook. *Eccleſ. Pol. l.* 5. *p.* 136, 138.

"And (as the Learned *Hooker* notes) Whatever "the *Church*, by her *Eccleſiaſtick* Authority ſhall, in "matters of Order and Comelineſs, probably think "and define to be True or Good, muſt, in Congruity

"of

" of *Reaſon* Over-rule all other inferiour judgments " whatſoever, and muſt be thought *Convenient:* And " all things in the *Church* which are void of *Superſti-* " *tion*, and are of long Continuance in the Church, are " things which edifie, and are not lightly to be alter- " ed: Nothing is unfit or inconvenient, which the " King and Governours ſhall think fit and conveni- " ent:

" Unleſs the ſaid thing impoſed be againſt,

1. " The Sacred *Scriptures.*

2. " Right *Reaſon.*

3. " The practice of *Piety.*

" Whatever is otherwiſe thought to be inconveni- " ent by the Subject, it is the Reſult either,

1. " Of *Pride*, or

2. " Of an *unſetled Mind*, a Melancholick phancy " and imagination, or

3. " Of *Capriciouſneſs.*

And now, let the *Reconciler* chuſe and tell us, which of them is in the *Diſſenters*, and is the Cauſe of their *Non-Compliance* with the King's Lawfull Commands, as to things Indifferent.

Thus far, *Scripture, Councils* and *Reaſon* conclude the *Reconciler's Propoſition*, as conſidered abſolutely and

and ſimply in it ſelf, to be falſe; for, by theſe Teſtimonies, it is a very great Truth, *ſcil.*

That things Indifferent may, and ſometimes neceſſarily ought to be Impoſed, *as Conditions of Church-Communion,* Contrary to what the *Reconciler* has Suggeſted to the *Vulgar.*

Secondly, If we conſider the *Reconciler's* Propoſition *Relatively,* as it Refers to the Circumſtances our Church and State are in, then it will appear alſo to be very *Falſe,* and *Unſeaſonably Propounded.*

The preſent Circumſtances of our Church and State,

Are either { *Good,* or *Bad.*

Conſider we them as *Good,* And then they are,

1. The enjoyment of preſent *Peace* and *Quietneſs,* in ſtead of the late Inteſtine *Wars* and *Rebellion.*

2. The enjoyment of good *Order* and *Settlement,* in ſtead of the late *Confuſion* and *Anarchy.* God be Praiſed! Now, our *King* ſits on his *Throne* of Inheritance: Our *Biſhops* and *Clergy* are repoſſeſſed of their Dues *quoad Officium & Beneficium,* both as to Office and Benefice.

And the People, *Nobles, Gentry* and *Commons,* are now reſtored to their Rights and *Privileges.*

3. We

3. We enjoy *Juſtice* and *Equity*, in ſtead of the late *Oppreſſions*, *Extortions* and *Tyranny*: Our *King* demands and takes no more than what by *Law* is his Due. And the People receive and enjoy all that by *Law* and *Inheritance* is their *Right* and *Property*.

4. As to our *Impoſitions*, in reference to Religious Worſhip, they are all the very ſame which the *Primitive Chriſtians* obſerved, who died *Confeſſours* and *Martyrs* for the Truth.

And they are not *more*, than were at the firſt *Reformation*, in *King Edward* the *Sixth*'s and *Queen Elizabeth*'s Reign, when there was, leſs *Talk*, but greater *Exerciſe*, of Conſcience and of Godlineſs, than is now a-days.

Nay, in this our *Day*, there is an enjoyment of greater *Liberty* of *Conſcience*, than ever was granted by any *Prince*, or by any *Law* or *Act* of *Parliament* whatever, ſince the *Reformation* in *England*.

For now, by *Act* of *Parliament*, Men of all *Perſuaſions* may, in their own Families, uſe what Liberty they pleaſe, as to their private Modes of Worſhip; which Freedom none could enjoy under *Popery*. *Whereas*, now, there is by Law a *Toleration* for all *Sects* and Religious Perſons to *Meet*, not exceeding the number of *Five*, and to *ſerve God* after their own *Deſire*.

And pray, What *Kingdom* is there in the *Chriſtian* World, where, by Law, Greater *Moderation* and Clemency is ſhown, than this?

Theſe are ſome of the *Good* circumſtances our *Church* and *State* are in, at preſent: And therefore, for any man to deſire that our preſent *Laws*, eſpecially thoſe of *Uniformity*, may be *altered*, it is really to deſire,

That our preſent *Good* State and Condition may be *Altered*, eſpecially in the *Church*, whoſe *Good* and Welfare does, and ought to go hand in hand with that of the *State*.

And although an *Alteration* of the Eſtabliſhed Laws may *poſſibly* be for the *better*, yet, it is an *hundred* to one, but ſuch an *Alteration* may be infinitely for the *worſe*, if we duely conſider the great *Diviſions*, *Heats*, *Animoſities*, and *Bloudy-Plots* on foot among us, and all under the Pretence of *Reformation*, and of ſetting up a more *holy* and *purer* way of *Worſhip*, than what is Eſtabliſhed by Law.

And therefore, theſe things conſidered, it ſeems to be the *wiſeſt* and *ſafeſt* way, to keep our preſent Station, and to be what we are, that is, *Well* and *Proſperous*; Leſt, by Changing, we prove to be otherwiſe, that is, *Convulſive*, *Sick* and *Unſetled* in both *Church* and *State*.

Secondly, If we conſider our preſent circumſtances as to the *Time* we live in, then, in truth, they are bad enough.

For our Church and State, as now eſtabliſhed, have Enemies abroad, and (which is worſe) at home.

The times we live in are full of Deceit and Hypocriſie, of Diviſions and Diſtractions: full of Plots and Treaſons, And theſe Clandeſtine Treaſons are Hatched not onely by *Papiſts*, but alſo by *Diſſenters*.

So

So that, our King and Governours have no real Friends, no *True Trojanes* to Truſt unto, but onely the *Epiſcopal Proteſtants* of the Church of *England*; whoſe Honour and Glory it is, that they were never found Guilty of any Treaſons or Plots againſt their King and his Government.

And in truth, it is impoſſible, They ſhould ever be *Diſloyal*, unleſs they ſhall renounce their own profeſſed *Principles*, and act contrary thereunto: and then they would ceaſe to be *Epiſcopal Proteſtants*.

Whereas, on the other ſide; it is impoſſible for the other *Parties*, whether *Papiſts* or *Diſſenters*, ever to be conſtantly *Loyal* and *Faithfull* to the King and his Government, if they ſhall continue to act according to their own profeſſed Doctrines, as has already been proved.

For, *Sinon* will ever be a *Sinon*. And if King *Priamus* ſhall hearken to his Advice, *Sinon* will perſuade him to break down *Troy*'s Wall, and let in the *Trojan-Horſe*, and then in the Night-time of *Security*, *Sinon* (contrary to his Vows and Promiſes, his Plighted *Faith* and *Troth*, *Sinon*) will Betray the over-credulous *King*, and the *(Cæci furore) Citizens*, into the hands of the *Grecians*, and ſet City and all into a Combuſtion. Nirgil. Æn. l. 2.

And as my Lord *Verulam* obſerves, the *Wolf* will ever be a *Wolf*, though in Sheeps Clothing: And the *Fox* will ever remain a *Fox:* No Art nor Argument can ever prevail with the *one*, to lay aſide his *Ravening* and *Cruelty*; Nor with the *other*, to lay aſide his *Deceipt* and *Cunning*.

And therefore, it can be no part of *Prudence*, nor of *Fidelity*, in the *Shepherd*, to let either the *Wolf* or the *Fox* into the *Fold* among the *Flock*, leſt the *Sheep*

and the *Lambs* become a *prey* to them both. Wherefore Queen *Elizabeth*, for the preſervation of Peace and Good Order in Church and State, and for the prevention of Errour, Hereſie and Schiſm, did wiſely make a ſtrict Law for *Uniformity*, and She Severely puniſhed the Rebellious and Obſtinate Offenders, Notwithſtanding their great and earneſt Plea of tenderneſs of Conſcience for their *Non-Conformity*. And She *hang'd* ſome of the firſt *Independents* that ever were known to be in *England*, ſuch as Mr. *Barrow*, *Elias Thacker*, and *John Coping*, for their Seditious and Treaſonable Practices.

Full. *Hiſt. l. 9. p. 169.*

But to ſhew, that ſhe could be *Mercifull*, as well as *Severe*, ſhe graciouſly pardoned Mr. *Brown* the *Independent*.

But our preſent Gratious *King*, has, in Acts of Mercy, infinitely out-done Queen *Elizabeth*, for he has ſaved from Death many of the *Presbyterian* and *Independent-Regicides*, and has pardoned the whole Body of them for that and other their *Treaſons*.

But, becauſe he found, that they, and the reſt of their *Diſſenting-Brethren*, were reſtleſs, and by their daily Separations made a Dangerous *Schiſm* in the *Church*, and as Pernicious a *Faction* in the *State*, ſetting up Church againſt Church, Government againſt Government, and thus rendring the *Kingdom* Divided;

Therefore was the *King* and *Governours* forced to make Laws, to Reſtrain them, and to bring all things into their Priſtine *Order* and *Uniformity*.

And forasmuch as the *Cauſes* and *Occaſions* of the ſaid *Laws* of *Uniformity* are ſtill in *Being*,

Therefore, the ſaid *Laws* themſelves ought, in Reaſon and Prudence, to be continued, and to ſtand ſtill in their full force and power.

And

And if our King ſhould execute the Laws of *Uniformity* with Rigour and Severity, yet, His Majeſty would doe no more than what the *Independents* in *New England* have done for the Suppreſſion of *Diſſenters* among themſelves.

For they Excommunicate and Baniſh all *Anabaptiſts* into *Long-Iſland*; All *Quakers* into *Road-Iſland*, or other parts; and all *Epiſcopal*-Men they Expell their *Territories*.

And it is not to be forgot, how Severely they dealt with Mr. *Dunſter*, the firſt Maſter of *Harvey* College in *Cambridge* in *New-England*, whom the *Independents* firſt Excommunicated out of their Congregational-Church at *Cambridge*, then deprived him of his *Maſterſhip*, and Expelled him the ſaid *College*, and after all they Baniſhed him and his Wife out of their *Dominions*, upon Suſpicion of his being an *Anabaptiſt*, or rather, as ſome believe, for his being an *Arminian*, and for uttering ſome words in favour of the Church of *England's Epiſcopacy*.

Nor may we paſs by their Severity towards *two* or *three Quakers*, whom they *Hang'd*, for returning after *Baniſhment*, and for diſturbing their *Congregations* in *New-England*.

Thus the *Reader* may ſee what Strict Laws the *Diſſenters* (where they have power) do make, for maintaining their own *Eccleſiaſtick* Orders and Impoſitions, and how ſeverely they execute them upon the *Offenders*.

And therefore, neither the *Diſſenters* (nor the *Reconciler*) have any Reaſon to complain of our *King*, for want of an Indulgence and *Condeſcention* toward them, when by executing His Laws for *Conformity*, He does

but

but give them their own *Meaſure*, and does onely *par pari referre*, Doe to them, as they doe to others.

This being Granted: We may now from the *Premiſſes*, Rationally Conclude againſt the *RECONCILER* and his *Propoſition*,

That, Conſidering the Circumſtances of Treaſon and Rebellion, of Schiſms and Factions, our *Church* and *State*, our *King* and *Governours* at preſent are Moleſted withall, Therefore, *Things Indifferent* ought *the rather*, by Strict Laws of Uniformity and Conformity, to be Impoſed, as Conditions of *Church-Communion*.

FINIS.